

PRINCIPLES
OF
NEW TESTAMENT
QUOTATION

SCOTT

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CHRISTIANITY AND SECULARISM.

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PRINCIPLES
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NEW TESTAMENT QUOTATION.

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PRINCIPLES
OF
NEW TESTAMENT QUOTATION

ESTABLISHED AND APPLIED TO BIBLICAL CRITICISM
AND SPECIALLY TO THE GOSPELS
AND PENTATEUCH.

BY THE
REV. JAMES SCOTT, M.A., B.D.

“ Truth, like a torch, the more ’tis shook, it shines.”

Second Edition.

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MDCCCLXXVII.

PREFACE.

THIS work consists of five principal parts—the forms of New Testament quotation, together with their analogous patristic and classical forms, their principles of interpretation, the vindication of these principles, and their application to biblical studies. Its object is to verify and vindicate them by the analogy of patristic, ecclesiastical, and classical citation, and to apply the principles evolved to biblical doctrine, exegesis, and apologetic.

We believe that biblical students, for whom chiefly the work is designed, will readily admit the necessity of some such work, especially on the principles of interpretation involved in the quotations of the New Testament from the Old. It is needed at once to stimulate and to facilitate biblical inquiries, and not only to shed some light on a broad and dark domain of Scripture, but to furnish keys of solution. We have endeavoured to supply this want in some measure, not by a special examination and defence of all the instances, which has been already done by several

critics, but by presenting principles of interpretation and the logic of the whole subject on an ample basis of induction in biblical and cognate quotation, and with special reference to the wide and important field of biblical apologetic. This is attempted throughout upon rational principles, which, if successfully applied, justify the title of the work.

We append an index of quotation passages, and prefix a table of contents, together with a list of the principal works consulted or referred to in this volume in connection with the literature of the subject.

ABERLOUR, *August* 1877.

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ERRATA.

Page 15, *read im for in* Nov. Test.

„ 15, „ Ueberweg *for* Überwig.

„ 88, „ fingit *for* fingil.

„ 105, „ violation *for* violence.

„ 112, „ Melchisedec *for* Melchesedec.

„ 137, „ causally *for* casually.

LIST OF WORKS

CONSULTED OR REFERRED TO IN THIS VOLUME.



- ALFORD—Commentary on Greek New Testament.
- À KEMPIS—De Imitatione Christi.
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- AQUINAS, T.—Opera, Tom. Tertius.
- BACON—Essays, and Advancement of Learning.
- BENGELII Gnomon Nov. Test.
- BAUR, C. F.—Das Christenthum und Die Christliche Kirche, and Tendenz-Kritik.
- BECK—Propäd. Entwicklung, 242.
- BROWN, Dr. D.—Introduction to Four Gospels.
- BUTLER—Analogy of Religion.
- CALVINI in Nov. Test. Commentaria.
- CALVIN'S Letters by Bonnet.
- CAMPBELL—Dissertations on Gospels.
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- DIODATI—Annotationes.
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*Review, British and Foreign, 1872, April and October. Articles I.
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STIER, RUDOLPH—*Words of Jesus.*

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STUART, M.—Commentary on Hebrews.

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TURPIE—Old Testament in New, and New Testament View of Old.

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TRENCH—Synonyms, and On Miracles.

ÜBERWIG—History of Phil. Vol. I.

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Vulgatæ Biblia Sacra.

WEBSTER and WILKINSON—Greek New Testament.

WINER—Grammar of New Testament Diction.

WITSIUS De Economia Fœderum.

INTRODUCTION.

SOON after the publication of this work, several months ago, a fresh interest and impulse were given to the study of the whole subject of New Testament quotation, specially in its application to biblical criticism, by the appearance of the critical methods and results of rationalism in a very prominent form, and in a very unlikely quarter, in this country.

The object of this Introduction is to readjust and apply the principles established in this volume to the present phase of the controversy on the Continent and in Britain.

Modern rationalism may be classified under the two forms of rational naturalism and rational supernaturalism, which differ in regard to the sources and substance of religious truth, but agree regarding its test or standard. These principles are so different in reference to revelation, that the one school may be called believing and the other unbelieving; but they have so much in common as regards the interpretation of Scripture, that both may fairly be designated rationalistic. The former evolves all religion from the human consciousness, the latter admits an objective

revelation of God in the events of His government, and even a modified inspiration in the recipients or the writers of it ; but they both deny the plenary inspiration of the authors, and the original and absolute truth and authority of the Scriptures, and also proceed less or more on the principle that reason is the test not only of the credentials of a revelation, but also of the truth of its contents. And as principles not only of revelation and interpretation, but of inspiration, go together, the mental condition necessary to receive and to record a revelation is regarded as the mere enlightenment of the religious consciousness, compatible with a large measure of error, and not as involving the infallible guidance of the Holy Spirit into all truth, so that the record is as true as the revelation. Such are the proper results of rationalism applied either to revelation, inspiration, or interpretation, which are psychologically and historically associated.

These negative and destructive principles appeared in close succession in Britain and Germany ; in the former, in the practical form of objections to Scripture facts and doctrines ; in the latter, as speculative theories of the literary origin and authorship of the books of Scripture. Then, English pragmatism paved the way for continental speculation ; now, the Continent aspires to lead England. The British deists were the pioneers of the continental rationalists, who have laboured ever since either to fill up or to bridge over the chasm between reason and revelation. In

Germany, believing theologians, who carry out their principles fully, are the exception; in England, they are the rule. But if rationalism in any form gain the ascendancy in Christendom, the Protestant principle of the infallible authority of Scripture will not only be subverted, but theology will be corrupted, and the spiritual life of the Church will decline. The form of godliness will die away with the power, public worship and the preaching of the gospel will be neglected, and the sanctuaries of God in England, as in Germany, be left desolate.

2. The objections of extreme rationalists to the age, authorship, and historical truth of certain books of Scripture are ultimately based on the alleged impossibility of the supernatural; but the moderate rationalists, who believe in revelation, rest them entirely on internal grounds, in which their great strength is said to lie.* They find certain internal marks indicative of the growth and age of these books, like the rings around the trunks of certain trees. There are certain anachronisms in words and dates, self-contradictions in fact and doctrine, not only diversities but discrepancies of style, and points of similarity and of dissimilarity in matter or in form. Many of these difficulties are clearly imaginary, whilst others are greatly exaggerated; but the critics, instead of patiently waiting and working for their solution, have invented a new method of criticism and a new theory of inspiration, either to remove or merely to

* Article "Bible," p. 644.

account for discrepancies, which a higher style of criticism may ultimately solve. Some of them have been guilty of the fallacy of the old Greek philosophers, who first framed a theory, and then sought facts to sustain it; others have prematurely admitted the discrepant facts alleged, and then formed a theory to cover them.

The single fragment of external evidence adduced in favour of the late composition or completion of the Gospels by such critics as the author of the article "Bible" in the *Encyclopædia Britannica*, is a certain possible construction of the *λόγια* of Papias which is very improbable, but which, though correct, would not even point to, much less warrant, "the conclusion that the synoptical Gospels are non-apostolic digests of spoken and written apostolic tradition, and that the arrangement of the material in orderly form took place only gradually and by many essays."* Colenso and Davidson, admitting the uncertainty of this sort of evidence, have come to the same conclusion on internal grounds alone. The above quotation contains as many misstatements as it does sentences. We might meet one possibility by alleging another—that the *λόγια* of Matthew *may* mean his Gospel in Hebrew. But we have earlier external testimony to the originality and authenticity of the four Gospels, furnished by the quotations of the Apostolic Fathers, who were prior to Papias. And though the term *λόγια*, contrary to New Testament and patristic usage,

* Article "Bible," pp. 634–645; Eusebius, H. E. iii. 39.

meant a collection of the words of Christ, and not a complete gospel, the general inference drawn from it would not follow ; for the context of the extract from Papias, in Eusebius, shows that the *λόγια* of Matthew were understood to denote his Gospel in Hebrew, as certainly as the *λόγια* of Mark his own Gospel.

Authorship and credibility are justly regarded as closely, if not causally, connected ; for the authors of the four Gospels claim to have been either eye-witnesses or contemporaries, and so thoroughly conversant with the events recorded, that they could not be mistaken ; but as the negative critics do not admit the originality and authenticity of our Gospels, they must deny their historical credibility, or maintain it only by assuming as a last resort their inspiration.

3. We have ample evidence of the existence of both the Gospels and the Epistles long prior to the period which the critics assign towards the close of the second century.* And if we maintain that the four Gospels as we have them are “non-apostolical digests of spoken and written apostolic tradition,” which gradually assumed their present form without leaving any traces of the process, we must admit that, as tradition is the mother of fable, a traditional source of the Gospel, wholly or in part, is a concession made to its historical inaccuracy.†

We know that Matthew and John were personal

* The Gospels in the Second Century, by W. Sanday, M.A., D.D.

† Introduction to the Study of the New Testament, vol. i. p. 463, by Samuel Davidson, D.D.

friends and followers of Christ; while Mark and Luke not only examined and verified for themselves the facts of their histories, but also got them from the lips of eye-witnesses and ministers of the word, some of whom, such as Peter and Paul, are reported to have approved and authorized their writings, which are therefore indirectly apostolical.* And as these evangelists were apostolic men, companions and co-workers with these apostles, if not themselves apostles, they shared not only in the fulness of the prophecy of Joel, of the Pentecostal effusion, and of the special promise of Jesus,† but possessed the extraordinary gifts of the Spirit in common, not only with such fellow-labourers as Timothy and Titus,‡ but also with the ordinary members of the Church, in the special forms of tongues, miracles, and prophecy.§

4. This theory of the formation of the fourfold Gospel is applied substantially to the Pentateuch, which sustains a relation to the Old Testament, and, indeed, to the whole revelation, similar to that of the Gospels to the New Testament. In its present form of both history and law-book it is said to be post-Mosaic; its credibility is admitted by the moderate, but denied by the extreme rationalists—such as Ewald and Kuenen, Colenso and Davidson. The critical principles of Professor Smith, which are not yet matured

* Luke i. 1-3; Irenæus, *Advers. Hæres.* iii. 1, and iii. 14; Euseb. *H. E.* iii. 4, iii. 39, and vi. 14.

† Joel ii. 28, 29; Acts ii. 16, 17; John xiv. 26.

‡ 1 Tim. iv. 14, and vi. 20.

§ 1 Cor. xii. 1-11; 1 Cor. xiv. 1-28; Mark xvi. 17, 18; Acts ii. 4.

nor fully applied, tend to subvert its historical truth, which he appears to conserve by the illogical and clumsy expedient of inspiration. If its Mosaic authorship be denied, its historical credibility may be assumed, but it cannot be defended.

Deuteronomy in particular is declared by some to be pseudo-Mosaic—a mere literary fraud ; by others, to be “ a prophetic legislative programme,” ascribed to Moses by a just and common form of literary presentation, which amounts to personation.* Such a programme of thoughts, or of things to be done or realized, is quite intelligible ; but such a sketch or scheme of things already attained is not only a palpable misnomer, but palpable nonsense, and a direct self-contradiction.

Critical objections to the Mosaic authorship of the Pentateuch rest chiefly on three things—the different elements, such as Elohim and Jehovah, found there ; the special contradiction alleged between the use of Jehovah in Genesis, and the particular statement in Exodus regarding this name ; together with diverse anachronisms in names and dates and contradictions in matters of fact. We may safely concede two or any number of elementary, and even documentary sources of the history, such as Spinoza, de Wette, and Kuenen, or others postulate ; and we may also admit apparent contradictions between the different parts of the whole, and yet be able so to utilize the one and to solve the other as to preserve the internal harmony and credibility of the whole revelation.

* Article “ Bible,” pp. 637, 638.

5. This may be done in various ways. We may apply the principle of *prolepsis*,* recognised by themselves, to the history both of the fathers of the race and of Israel, in connection with the latter of which chiefly the above alleged contradiction exists. The author of the history of the patriarchs expressly states in Exodus that the Lord was revealed to Abram as El-Shaddai, which is self-definitive; but though he uses Jehovah alternately with Elohim throughout, he is careful not to put this singular name into their mouths. We may also take the narrative as it stands, in all its unique simplicity and beauty, and urge that the passage in Exodus refers to the realization of the name Jehovah, and not to its primary revelation.† Moreover, on the principles of grammatical exegesis we may argue that Elohim and Jehovah are employed synonymously throughout for God generally, notwithstanding a radical difference of meaning as revelations of the divine nature, the former properly denoting Creator-God, or true Divinity in a creative potency which embraces all things; the latter, the unity of the divine self-existence as the one living and true God, which involves the idea of all-sufficiency to His people in revelation and redemption.‡

We can also maintain on historical grounds that the old world had lost, both before and after the flood, the knowledge of the one true God, and of the grand dis-

* See Gen. xii. 8; Gen. xiii. 3; Gen. xxviii. 19, and Gen. xxxv. 15.

† Ex. vi. 3; Gen. xvii. 1, xxxv. 11, and xlviii. 3.

‡ Gen. xvii.-xxii.

inctive name of Jehovah, which in all the fulness of its meaning was merely reproclaimed to Moses at the burning bush in Egypt. The various Scripture notices of the character of the world before and after the flood, and more especially the atheism, as well as polytheism, implied in the building of rebellious Babel onwards to the calling of Abram, himself an idolater among idolaters, show that the significance of the name Jehovah, if not the name itself, had fallen into oblivion, and must be republished to a people whose sires in Chaldea, and their sons, not only in Egypt but in Canaan, manifested a peculiar proneness to idolatry.*

6. Till negative critics agree among themselves regarding the origin or date of such geographical names as Dan and Hebron,† and other things, their objections from such sources might be left unnoticed. It not only cannot be shown that these names arose after the conquest of Canaan, and therefore could not have come from the pen of Moses, but the contrary can be established by a constructive critical argument. There is no stronger evidence in Joshua and Judges of their posterior origin than there is of the name Bethel, which, though expressly mentioned in Genesis as having been given by Jacob, is yet referred to after the conquest exactly in the same way as the other names—Dan and Hebron.‡ But for this notice in Genesis, the

* Gen. vi. 1-8 ; Gen. xi. 1-9. † Gen. xiii. 18, and xiv. 14.

‡ Gen. xxviii. 19 ; Josh. vii. 2 ; Josh. xiv. 15, and xv. 13, 14 ; and Judg. i. 23 ; Judg. i. 10. The Hebrew for “*before*” in these passages means *formerly*, or *aforetime*, in general, and not before the conquest in particular.

same inference might have been drawn in regard to it as to them from the references in other places.

Hebron is expressly said to have been built seven years before Zoan (Tanis), the ancient capital of Egypt,* well known to Moses as one of the most ancient and famous cities in the world, and expressly declared by some of the prophets to have been the scene of some of his miracles, and of the judgments of Heaven on his opponents.† In the time of Abram it bore the name of Mamre, which it took from the name of the Amorite prince, its possessor.‡ The name Hebron, therefore, was prior to that of Kirjath-Arba,§ which it received long afterwards from Arba, a great man among the Anakims, who expelled the ancient Amorite inhabitants of the country.|| Hence we find in Genesis that Mamre and Kirjath-Arba are both defined as the old Hebron in the land of Canaan proper,¶ that the original name gave place to Kirjath-Arba, and that it was restored after the conquest, the more effectually to obliterate the pagan and political associations of Arba.**

It is very improbable that the Dan of the Pentateuch †† is the Laish-Dan of Joshua, for it would not

* Numb. xiii. 22.

† Ps. lxxviii. 12, 43 ; Isa. xix. 11, 13 (cf. Ex. vii. and Ex. xii.).

‡ Gen. xiii. 18 ; Gen. xiv. 13.

§ Gen. xiii. 18.

|| Josh. xiv. 15 ; Josh. xv. 13.

¶ Gen. xiii. 18 ; Gen. xxiii. 2, 19 ; Gen. xxxv. 27 ; Gen. xxxvii. 14. See Keil, Introduction to Old Testament, vol. i. pp. 188, 192 (Clark).

** Josh. xiv. 15. See Keil on Josh. xiv. 15, p. 361 (Clark), and Hengstenberg, Beitrage, iii. p. 187 sqq.

†† Gen. xiv. 14, and Deut. xxxiv. 1. Kurtz, History of Old Covenant, vol. i. p. 216 (Clark). Josh. xix. 47 ; Judges xviii. 29.

suit the geographical conditions of the narrative in Genesis,* and there is another Dan more suitable, called in Samuel Dan-Jaan, and probably situated in the north of Palestine.† The negative critics, unable to establish their long array of evidences of a later date, have reduced their number till they have shrunk into little measure, which weighed in the balance is found wanting.

Other objections, drawn from the presupposed existence of a kingship in Israel,‡ from supposed references in the Pentateuch to the conquest,§ from marks of a development in ritual and doctrine, as well as from contradictory legislation respecting the proper place of sacrifice,|| are not critically formidable. Moses certainly knew from the prophecy of Jacob that there would be kings of the line of Israel, as there were dukes or princes of the line of Esau.¶ The Israelites were out of the desert proper and on the skirts of the Promised Land when the episode in Numbers was written.** The ceremonial law in Exodus about the place of sacrifice is a general precept,†† which was acted on during the sojourn in the desert, and during the subsequent troublous times of the Judges and Kings till the permanent establishment of

* Gen. xiv. 14.

† 2 Sam. xxiv. 6. See Keil, vol. i. p. 192, and Hengs. p. 194.

‡ Gen. xxxvi. 31.

§ Gen. xii. 6; Deut. ii. 12; Num. xv. 32.

|| Article "Bible," pp. 634, 635. Ex. xx. 24 (cf. Deut. xxxiii. 19; 1 Kings xix. 14; 2 Kings xxii. and xxiii.).

¶ Gen. xlix. 8, 9, 10.

** Numb. xv. 32-36.

†† Ex. xx. 24.

a central house of worship in the days of Solomon. This law contemplated the worship of Jehovah in every place where He recorded His name, but not on any or other altars, which were interdicted as not only politically inexpedient, but as morally dangerous, by fostering foul idolatry in the absence of proper priestly supervision.* This law, however much it may have been violated by idolatrous kings and their subjects, and even ignored in times of reformation,† was observed in principle by such prophets as Samuel and Elijah and Gad, even in the apparent breach of the letter, when in special emergencies they exercised their prophetic authority from God in making the ceremonial give place to the moral, sacrifice to mercy, and mere sanctuary to service.‡ And finally, between the giving of the Law in Exodus and its repetition in Deuteronomy, at the close of nearly forty years, there is ample time to account for any diversity of style, and any development, not only of subjective belief, but of objective doctrine and even ritual, which can be shown to exist. Deuteronomy repeats and expounds, but it does not alter nor even modify the primary legislation of Exodus in regard either to doctrine or to worship.

We might even plead with the critics themselves in other cases the possibility, especially in connection with names and definitions of place, not only of

* Josh. xxii. 15-32.

† 1 Kings xv. 14, and 1 Kings xxii. 43 ; 2 Chron. xiv. 13, and 2 Chron. xx. 32, 33.

‡ 1 Sam. vii. 9 ; 1 Sam. ix. 13, 1 Sam. xi. 14, 15, and 1 Sam. xvi. 1-5 ; 2 Sam. xxiv. 18 ; 1 Chron. xxi. 18.

occasional undesigned corruptions, but of deliberate interpolation by scribes and copyists; we shall, however, merely notice that the writers, who added to Deuteronomy and Joshua the accounts of the deaths of Moses and his successor,* might have also inserted other words and particulars without appreciably affecting not only the Mosaic authorship but even the integrity of the Pentateuch. And even though it were true that the critics have made out a case on one or two minor points, we would not be thereby compelled to remodel the history and to read it backwards.

7. But it is necessary to examine more particularly the logic of the higher criticism. Beginning with the New Testament, we find that the final editor or editors were neither apostles, nor their companions, nor their contemporaries, nor even known authors, much less eye-witnesses of the events recorded.† Now this editor must have been either inspired or uninspired. If the latter, then the Gospels have no title to supreme and infallible authority. They cannot even claim to be true, as the writings of contemporary and credible authors, who saw what they wrote, much less can they be called authoritative. They possess neither the secondary authority of mere credibility, nor the supreme authority of God speaking in them.

If this unknown editor was inspired, then the proof of the authority of the Gospels is a mere assumption.

* Dent. xxxiv. 1-12; Josh. xxiv. 29-33.

† Article "Bible," in Encyclop. Britann.

We have no historical evidence of the continuance of inspiration down to the period postulated, but we have ample evidence of the contrary in the doctrinal and moral degeneracy of the Church of the second century. This mode of proof assumes inspiration, and then reasons from it to authority. It takes for granted that the Gospels are somehow inspired, and then concludes that they are authoritative. It involves several fallacies, the first of which is *petitio principii* under two forms. The critics first assume that some unknown but inspired author edited the Gospels. Then they reason, Some unknown editor must have digested the Gospels: therefore the Gospels are authoritative.

This, again, contains the fallacy of *hysteron proteron*, the last put first. Thus, the Gospels are inspired, therefore they are true; instead of the logical method, the Gospels are credible, therefore they are inspired and consequently authoritative, according to their own external evidence in the special promise of the Spirit to guide the writers into all truth,* as well as their own consciousness of inspiration† and the powers which they exercised as seals of their mission.‡

These two errors end in the *fallacy of the circle*, or in circular reasoning. Thus, the Gospels are inspired, therefore they are authoritative; then, next, the Gospels are authoritative, involving credibility, therefore they are inspired.

8. The more moderate rationalists, and in particular

* John xiv. 26.

† 1 Cor. ii. 13.

‡ Mark xvi. 20; Luke xxiv. 49.

the author of the article "Bible," rest the authority of the Pentateuch, and specially of Deuteronomy, on the witness of the Lord and the *testimonium Spiritus Sancti*.* But this method of proof is by itself not only ambiguous, but one-sided and inconclusive.

If by the testimony of the Spirit, as distinct from Christ's, be meant the witness of the Holy Ghost in the apostles, then the long array of citation texts, which is allowed to prove the *authority* of the Book of Deuteronomy, proves also its *authorship*.† The one involves the other. It is the authentic, and therefore the authoritative, writing of Moses the prophet. The latter is admitted with some reserve, but the former is denied. The critics concede that such quotations decide the truth and authority of the sayings and doings specified, but they deny that they prove the authenticity of the books as being from the pen of Moses. But the writings and sayings of Moses alike are those ascribed to him by the Jews in the books called by his name,‡ and therefore these two synonymous modes of quotation prove their authorship as well as their authority. This is a position, however, which must be maintained with caution and discrimination. Though it could be

* Remarks by Professor Smith on a memorandum of sub-committee of the Free Church College, on the article "Bible," in the *Encyclopædia Britannica*; also *Assembly Papers*, part 2, p. 141, 1877.

† Matt. xix. 8, Deut. xxiv. 1; Mark x. 5, Deut. xxiv. 1; Mark xii. 26, Ex. iii. 1-6; John v. 46, 47—Acts iii. 22, Deut. xviii. 15-19; Rom. x. 5-9, Lev. xviii. 5, Deut. xxx. 12, 13; Rom. x. 19, Deut. xxxii. 21; 1 Cor. ix. 19, Deut. xxv. 4.

‡ Matt. v. 21, 27, 31, 33, 38, 43.

shown that Jude quoted the apocryphal book of Enoch, instead of reproducing on the authority of inspiration a well-known tradition, we would not be warranted to regard the work as authentic and authoritative just because it is not found in the canon of Scripture.* If citations from the Pentateuch are not allowed to demonstrate both authorship and authority, we have only three things between which to choose—either such texts are spurious, or our Lord and His apostles did not know the authorship of the books cited, or they knowingly accommodated themselves to the phraseology of the times, which they knew to be contrary to truth. The first will not be maintained by any who believe in the integrity of Scripture, nor the second by believers in the divinity of Christ and in the plenary inspiration of the apostles, so that the last is generally accepted notwithstanding the illogical and injurious consequences which it involves. The theory of accommodation is one of the most dangerous in character and tendency. Whether it be represented as done in ignorance or in knowledge, it is fatal alike to the moral character and the intellectual competency of Christ and His apostles as teachers or interpreters of Scripture. It may be argued that they accommodated to Jewish conceptions in connection with other facts within the wide spheres of creation, providence, and redemption, such as the origin of the world, the fall, and the flood, the incarnation and atonement of Christ. The history of German theology

* Jude, vers. 14, 15, 16.

abounds with instances, especially the frequent identification of things connected but not the same, such as demons with diseases, and the casting out of demons with the cure of diseases.

Moreover, not only is the Old Testament founded on Moses as directly as the New Testament is on the Gospels, but even the whole Scripture rests on the Pentateuch, just as all the law and the prophets depend on two principles. Moses relates the creative and redemptive works of God, which the other Scriptures commemorate and carry forward to their goal. If, therefore, we deny the historical truth of the books of Moses, no solid basis of fact is left for the subsequent developments of the Old and New Testaments. Not only would the doctrines and duties of the prophets be mere dissolving views,—a mere Oriental mirage, or the baseless fabric of airy visions,—but the exegesis of our Lord and His apostles would rest on fictions instead of on facts. And, indeed, some of the advocates of these principles seem to have already arrived at this goal; for they make a distinction as regards authority between Christ and His apostles, and though they admit a certain sort of inspiration everywhere, they find supreme and absolute authority nowhere.*

If, again, the *testimonium Spiritus Sancti* means the moral and internal evidence which Deuteronomy contains of its divine inspiration, it is not only a mere

* Revelation and Inspiration : A Sermon. By Marcus Dods, D.D.

assumption on the pseudo-Mosaic view of the book, but carries on its forehead its own disproof, in being a literary fiction, which is a literary falsehood or pious fraud. It were at best but a false account or representation of good moral legislation,—a thing not only unparalleled but indefensible. The morality of any work of fiction could not justify its representation as a fact, or its imputation to an unreal author. There is nothing analogous in the whole range of human legislation or of profane history. Both the Code and the Institutes of Justinian exhibit the historical development of Roman jurisprudence, of which they are summary digests; but they do not present the anomaly involved in the theory which regards Deuteronomy as at once law-book and history.* The laws of Menu, though founded not on abstract principles of equity, but on concrete cases brought before the Great King for judgment, are not at all a history of the legislation and reign of that real or fictitious sovereign.

This theory of Deuteronomy, as merely ascribed to Moses, sustains the same relation to the speeches which Homer and Livy put into the mouths of their heroes as the frost-work on a window to a flower. Between the literary presentation or personation of the Deuteronomist and the speeches of Livy there is a superficial resemblance, but there is no radical agreement. It is certainly one thing to make a speaker or even a writer act in character, and quite

* Article "Bible," pp. 636, 637.

another thing to impute to an author what he neither spoke nor wrote in any form.

9. The single fragment of Scripture, adduced in proof or even in illustration of this theory, is a passage in Ezra,* which is singularly inapposite and inconclusive. One critic says: "I do not of course aver that this is an exact account of the way in which the Pentateuch grew, but something of the kind seems to have taken place and to be recognised by Ezra, when he quotes a law which in its form of words purports to have been given in the wilderness, and yet ascribes it, not to Moses, but to the prophets—that is, to the post-Mosaic period."†

The learned scribe could not have referred in more apposite terms to certain passages in the Pentateuch in proof of the greatness of the evil which he denounced, and of the consequent duty which he urged on the people of the restoration. The prophets, whom God had sent among them from Moses and Joshua downwards to Jeremiah, had forbidden those intermarriages with the heathen which had been the fruitful source all along of that gross idolatry to which Ezra at the reforming period applied the pruning-knife.*

If the testimony of the Spirit signifies His subjective witness *per se* and apart from other evidence, then the authority of Deuteronomy becomes a matter of

* Ezra ix. 11, 12; Ex. xxiii. 32; Ex. xxxiv. 16; Deut. vii. 3, 4, and xxiii. 6; Numb. xxv. 1, 2; Josh. xxiii. 12, 13; Judg. ii. 3, 17; 1 Kings xi. 4-7; Jer. iii. 8, 9; Jer. xxxv. 15.

† Blue Book, 1877. Report on case of Professor Smith.

mere opinion or mere feeling, and not of evidence. And, finally, if it be identified with the doctrine of the Westminster Confession regarding the work and witness of the Spirit by the word in the human heart, which is the experimental or self-evidencing power of the truth, then it becomes a psychological impossibility, for the Spirit bears witness by the word, understood and accepted on other and prior grounds internal and external, of its credibility. The self-evidence of a work of grace in the soul involves the prior or the concurring influence of the other evidences. "He that believeth on the Son of God," on such grounds, then "has the witness in himself." * It is therefore evident that such criticism of the Pentateuch involves and repeats the fallacies already enumerated in connection with the Gospels. That the whole law of Moses was digested and completed by some unknown editor, endowed with the same prophetic spirit, is a gratuitous assumption for a special necessity, and finds no analogy in the case of the Book of Genesis, for the authorship of which we can assign the well-known name of the prophet Moses.

10. We must conclude this review of the principles and leading positions of rationalistic criticism by indicating their obvious tendencies and consequences.

The theory of the origin and growth of the Pentateuch, and specially Deuteronomy, founded on the different elements and alleged internal discrepancies in

* 1 John v. 10.

them, not only merely accounts for their being there (as the critics themselves confess*), but so dislocates and deranges the history as to produce greater differences and difficulties than any which it professes to remove.

In particular, nothing can be more evident than that any logical proof of not only the inspiration and authority, but even of the authorship of Scripture, becomes impossible. The doctrine of not only the Westminster, but of the Reformed Confessions generally, may be admitted on such questions, but it cannot be defended.

The next step on the part of some daring inquirer will be to carry out these principles to their logical consequences. The inspiration of Scripture being found to be an assumption, the next thing will be to discard it altogether, and thereby the supreme authority of God there, or to admit a merely secondary authority, founded on the substantial truth of Scripture history or doctrine. According to the common belief of such critics, God's word will be in the Scriptures, but the Scriptures will not be the word of God.† And hence inspiration itself, instead of being regarded as the infallible guidance of the Spirit both in speaking and writing, according to the Scriptures and the best Reformed creeds, will be so qualified or graduated as merely to amount to the spiritual illumination common

* Colenso, *Pentateuch* (People's Edition), p. 27, 9; Kuenen, *The Five Books of Moses: A Lecture*, 1870, *passim*.

† Davidson's *Introduction to Study of New Testament*, preface, p. 10.

to all believers, and to be quite compatible with a large admixture of error.*

And as principles of revelation and interpretation are closely associated, this position would lead logically and morally to penultimate rationalism, which makes the human mind the test of inspiration and authority, the court of last appeal. And this position, once deliberately assumed, would inevitably conduct to the last stage of extreme rationalism, which represents the mind of man as not only the *test* but the *source* of religious truth, and supernatural revelation as either impossible or unnecessary. Then divine revelation being thus undervalued and inspiration viewed as almost universally diffused, the salvation of the heathen by the light of nature and the secret agency of the Spirit without the word will be proclaimed not only as a speculation, but as a creed.†

These results will be as sure, and probably as sudden, as the descent of a rolling rock from the brow of a mountain into the quagmire at its base.

Such has already been the disastrous issue, according to the testimonies of Tholuck, and of Krummacker in his Autobiography, among the youth of Germany, the religious literature of which, while nobly distinguished by profound biblical research and discovery, is yet sadly disfigured by intellectual aberration. Christendom owes Germany a standing debt of gratitude for

* Revelation and Inspiration : A Sermon. By Marcus Dods, D.D.

† Mohammed, Buddha, and Christ. By Marcus Dods, D.D.

brilliant achievements in the field of learning, but it were weak and foolish to be either fascinated or forced by the arguments of negative critics into an attitude of hostility to the supreme authority of Scripture.

PRINCIPLES OF NEW TESTAMENT QUOTATION.

PART I.

FORMULAS OF QUOTATION.

SECTION FIRST.

1. WE must confine ourselves in this inquiry to the formal and specific quotations made by our Lord and His apostles, with a merely passing reference to the wide but critically unimportant field of allusion. The subject is acknowledged both by the friends and the foes of revelation to be as difficult as it is important, and to be one of those problems of modern exegesis which loudly call for solution. But biblical critics vary in their estimates of the number of the books of the Old Testament quoted in the New, and of both the cited and the citation passages. There is more uncertainty in regard to the latter than the former. Not more than 25 of the 39 books of the Old Testament can be said to be formally cited in the New. The passages once quoted are 220, but the whole number of repeated citations amounts to 290. Seventeen only of the 27 books of the New Testament contain quotations

from the Old. The single citations may be estimated at 226, and their whole number by repetition at 284. The difference in both cases between the quoted and the quotation passages themselves, and between these and one another, arises from repeated citation of the same texts, and from the simultaneous quotation of the substance of several similar passages, which render the source of a particular citation the more questionable. Were we to loosely reckon the numerous references in the New Testament to the Old, which are not valid for hermeneutical, and least of all for apologetic purposes, the number of quotations would be more than trebled. The precise number is doubtless interesting in itself and important in connection with the value of certain passages, but the solution of the problem of quotation mainly depends on the character of the citations and the principles which they involve. There is a sufficient basis of clear and confessed quotations for the induction of principles adequate to the solution of any question that is not insoluble. A proper combination of analysis and synthesis, on a basis of reliable and collated quotation, will lead the candid inquirer through the winding maze.

Some critics have rashly alleged that these citations are made solely from the Hebrew, others solely from the Septuagint, while others maintain that they are taken from neither exclusively, but from either alternately. But a careful examination will show that there is a large class which, instead of being directly

drawn from either language, simply paraphrases the substance of either or of both texts according to the purpose of the writer.

In an uncritical age assumptions are made and assertions hazarded which will not stand the test of scientific criticism.

We find the following four forms or kinds of quotation :—One class coincides with the Hebrew literally or substantially, a second with the Septuagint, a third accords with both, which in this case tally with one another, while a fourth formally agrees with neither, whether they agree or differ. This classification, which might be subdivided, is sufficient for exegetical and apologetic purposes. We find that Horne, Gaussen, Fairbairn, and Turpie classify from different stand-points, the first and last making five classes, the third four, and the second three.

2. The various introductory formulas are of two kinds, special and general, or definite and indefinite. There is a class of generally acknowledged quotations which have no formal marks. They are known to be such by a combination of collateral evidence, such as their formal introduction in other places, the authority with which they are advanced and applied in the context, together with their substantial and sometimes even their formal agreement with the original texts. The writers or speakers manifestly assumed that they would be recognised at once as true and transparent citations. They stand midway between allusions

and quotations, and exhibit within the domain of revelation the grand principle of gradation which prevails throughout the three kingdoms of the material world.

These formulas may be reduced to three classes. The first represents a thing as written in the Scriptures generally, or in some particular place of Scripture. The second declares a particular Scripture to be fulfilled in a special way and for a special purpose. The third affirms a thing to have been spoken by God Himself, or by one of His servants—as Moses, David, or Isaiah—either generally without stating where, or in some particular Scripture. By the alternate or indiscriminate use of the words, God, Moses, Scripture, and of the past and present tenses, the particular saying becomes identified with Scripture, and not with mere tradition. The spoken word coincides with the written word, where it lies embodied and embalmed. The word of God endureth for ever, and the prophets, though dead, are heard speaking to us.

We must here discriminate between the formal character of New Testament citation and the character and authority of particular quotations, such as those of Satan and his allies, which may be correct in point of form, but irrelevant in point of argument; fairly quoted, but falsely applied. The devil's citation from the Psalms at the Temptation was not so much a misquotation as a misapplication of Scripture.* It may be accepted as formally correct, but it must be rejected as an interpretation of Scripture and a ground of duty

* Matt. iv. 6; Ps. xci. 11, 12.

in the circumstances. The word of God, like the great Teacher Himself, when demons paid unwelcome homage to His divinity and divine commission, neither needs nor admits a declaration of its meaning or a defence of its truth from the mouths of adversaries. The general citation from Moses, advanced by the Jewish Sadducees as a crucial test of the disputed question of the resurrection, is substantially correct; but though it bears witness to the authenticity of the Pentateuch, it is not an authoritative application, and, therefore, does not belong to the class of texts which are said to conflict with the inspiration of the Scriptures.* All such instances proclaim the Jewish national belief in the authority of the Old Testament; but even though they were wholly informal and irrelevant, they would not invalidate the authority of the New, because their authors neither possessed nor claimed any inspiration. Consequently, all objections taken to the truth of Scripture must be urged against the authoritative quotations of Christ and His apostles, or inspired and accredited agents.

SECTION SECOND.

We proceed from the quotation formulas to the forms themselves, between which there appears to be no special and significant connection. The character of the formula does not determine either the source or the character of the citation, whether from the Hebrew or from the Greek, and whether loose or

* Matt. xxii. 24 ; Deut. xxv. 5.

literal. The same formula is not always prefixed to the same form of repeated citation. The same passage is quoted in the same words in different places under different formulas. And yet it were unreasonable to conclude that they are employed indiscriminately. They appear to be chosen out of three correlative considerations, the formal character of the context into which the cited text was to be woven, the mental attitude of the two classes of readers primarily addressed, whether believing Jews or unbelieving Gentiles, and the purpose of the writer, whether didactic or demonstrative.

When we come to investigate formal principles we find that several critics have carefully examined the agreement or disagreement of the various quotations with their linguistic sources, but they have not classified their specific forms and determined their regulative principles. There may be ample room for diversity of judgment regarding the formal character of some of them, and the special category to which they belong, but they are in general sufficiently definite for classification and the enunciation of formal principles, which when clearly determined at once explain the forms of citation and make them capable of formal vindication. We annex to the several classes a variety of instances in support of the principles involved, which we cannot examine and vindicate in detail without instituting comparisons which any scholarly student can make for himself, and which he will find already made by biblical critics who have cultivated this particular section of the field. Some of these citations are so

similar, and apparently so conjoint, that their specific difference and the class to which they are referrible may be doubtful, but if they be carefully collected and considered, an ample basis of distinctive principles will remain. These forms, involving as many principles, may be reduced to five classes, which we describe in order, beginning with the more distinct and advancing to the more obscure. They may be even still further generalised, and classed as literal and as loose quotations. Neither of these two forms, if any of all the five following, is new and unprecedented. Both modes at least are followed by the Old Testament authors in quoting from each other.

We adduce under the several classes a few appropriate instances, the logical value of which we shall estimate at the proper place.

1. Literal or verbal quotation. It is not necessary here to inquire or to determine why the writers both of the Old and New Testaments so seldom cite each other's writings. This is neither so easy nor so interesting as the question why the latter so frequently cite the former in proof or in illustration of their teaching. Yet amongst the few internal citations found in both revelations we meet with the same principles. We find the prophet Jeremiah in a notable passage formally quoting the prophet Micah literally.* This circumstance, whether it be a mere reference or a regular citation, at once partly occasions

* Jer. xxvi. 18 ; Micah iii. 12.

and partly solves an enigma in the New Testament, according to which the words of one author are ascribed to another, of the secondary writer to the primary, even when the former is specially referred to or directly quoted. Thus Matthew ascribes the words of Zechariah regarding the formative art of the potter to Jeremiah, who first employed them in a very mystical manner, and who sustained the same relation to the minor prophet as Ezekiel and Daniel did to the Apocalypse.*

An examination of the whole number of citations in the New Testament from the Old shows that not less than a fourth part is taken verbally from the Hebrew or from the Greek, the latter of which is more frequently quoted than the former.† The Hebrew is literally translated into Greek, and the Septuagint is verbally cited when it renders the Hebrew loosely

* Matt. xxvii. 9 ; Zech. xi. 13 ; Jer. xviii. 1-3, and xix. 2.

† *Hebrew*—Matt. xix. 18, 19 ; Matt. xxi. 16 ; Matt. xxii. 39 ; Mark vii. 10 ; Mark xi. 17 ; Mark xii. 31 ; Luke x. 27 ; Luke xviii. 20 ; John x. 34 ; John xix. 24 ; Acts i. 20 ; Acts ii. 34, 35 ; Acts iv. 25, 26 ; Acts xiii. 33, 35 ; Rom. iii. 13 ; Rom. iv. 17, 18 ; Rom. viii. 36 ; Rom. ix. 7, 12, 15 ; Rom. x. 13 ; Rom. xiii. 9 ; Rom. xv. 3 ; 1 Cor. x. 7, 26 ; 2 Cor. iv. 13 ; 2 Cor. vi. 2 ; 2 Cor. ix. 9 ; Gal. iii. 16 ; Gal. v. 14 ; Heb. i. 5, 8, 9, 13 ; Heb. iii. 15 ; Heb. iv. 3, 7 ; Heb. v. 5, 6 ; Heb. vii. 17-21 ; Heb. xi. 18 ; James ii. 8, &c. *Greek*—Matt. iv. 7 ; Matt. xiii. 14, 15 ; Luke iv. 12 ; Acts ii. 25-28 ; Acts viii. 32, 33 ; Acts xxviii. 26, 27 ; Rom. vii. 8 ; Rom. x. 18 ; 1 Cor. ix. 9 ; 1 Cor. xv. 32 ; Gal. iv. 27 ; Matt. xxi. 41 ; Mark xii. 10, 11 ; Luke xx. 17 ; John xii. 38 ; Rom. x. 16 ; Rom. xii. 20 ; Rom. xv. 10, 21 ; 1 Cor. vi. 16 ; Rom. xv. 12 ; Rom. xi. 21, 34 ; Heb. ii. 13 ; Heb. x. 37, 38 ; Heb. ii. 6-8 ; Heb. x. 5, 7 ; Gal. iii. 16 ; Rom. x. 20, 21 ; Rom. xii. 20 ; Rom. xv. 10, 21 ; Heb. xiii. 6 ; 1 Peter ii. 7 ; Heb. x. 5-7 ; Rom. iv. 3 ; Rom. ix. 29 ; James ii. 23 ; James iv. 5, &c.

as well as literally. Verbal citation is evidently the normal form, in connection with which no formal textual difficulties can arise. Such questions as why the Greek version is so frequently preferred to the Hebrew text, even when it differs from it, belong to a subsequent stage of this inquiry.

2. Substantial quotation. Here also the authors of the Old Testament anticipated the writers of the New, in occasionally embodying the substance of each other's writings.* We find that the substance of the words, and the sense of the passage quoted, have conjointly determined the form of the quotation. The words are changed to suit the new subject, and the form is adapted to the writer's text. This is effected both by abbreviation and by augmentation of the primary text, by occasional transposition of words, or of whole clauses, and by a change of persons and of tenses to suit not merely the author's context, but the altered circumstances and the higher form of the new evangelical economy.† The preliminary revelation, which was the law of the dispensation, is still further developed and adapted to the higher character

* Obadiah i. 4, and Jer. xlix. 7-22; Isa. xi. 9, and Hab. ii. 14; Isa. xiii. 9-22, and Jer. i. 39, 40; Exod. xv. 2, and Isa. xii. 2; Isa. lii. 7, and Nahum i. 15; Isa. xlvii. 8, and Zeph. ii. 15; Isa. ii. 2-4, and Micah iv. 1-3.

† Matt. i. 23; Matt. iv. 15, 16; Matt. xi. 10; Matt. xxvii. 9, 10; Mark iv. 12; Mark x. 6; John xii. 18; John vi. 45; Rom. iii. 15, 17; Rom. ix. 33; Rom. xi. 34; Rom. xi. 26, 27; Rom. ix. 27, 28; Rom. iii. 11, 12; Rom. x. 15; Rom. xiv. 11; 1 Cor. i. 19, 31; 1 Cor. ii. 9; 1 Cor. x. 20; 1 Cor. xiv. 21; 1 Cor. xv. 56; 2 Cor. vi. 17; Rom. ix. 25; Gal. iv. 30; Heb. x. 37, 38; Heb. xi. 20, 21; 1 Peter ii. 6; 1 Peter xxiv. 25.

and requirements of the new manifestation of grace and truth. This was the result not of vague and uncertain citation from memory, nor even of the conscious freedom and security of a guiding inspiration, but of the unity and progressive development of revelation and the special purpose of the writers.

3. Analytic or eclectic quotation. In this case the cited text was mentally analysed, and the part of it most appropriate to the subject or the object of the writer was selected.* He cited merely what was strictly relevant, as the best writers, both Pagan and Christian, do in similar circumstances. Nothing can tend more to encumber a writer's text or to overlay and hide his meaning than an array of cumbrous and indefinite citations. The sacred writers also presumed on the religious knowledge and spiritual discernment of their readers, to whom as wise men even a word would be sufficient to recall and identify the cited Scripture. And they manifestly regarded a pointed and well put quotation, based on subjective analysis, as more expressive than emphasised pronouncement, or the modern device of citation marks, or of an italicised text. It may be either literal or general, the exact copy or the general form and substance of the original text, but in either case it is regulated by the eclectic principle. Thus John selects from a long passage of Zechariah the very words, and nothing more, that suit his pur-

* Matt. ii 5; Mark iv. 12; Luke iv. 4; John xii. 14, 15; John xix. 37; Rom. x. 15; Rom. x. 11; 1 Cor. ii. 16; Gal. iii. 16.

pose, "And they shall look on Him whom they have pierced," merely changing the first personal pronoun into the third, to adapt it to his own stand-point, and to the historical fulfilment of the prophecy.* This form was evidently chosen in preference to more prolix citation, because it was more suitable to the presentation of the truth, as well as to the purpose of the author, and more complimentary to the intelligence of his readers.

4. Synthetic or combined quotation. This appears under two forms, collective and combined citation. A series of passages is either adduced and linked together in proof of a particular proposition, as in the third chapter of the Epistle to the Romans, or they are blended together, and the substance of the whole is synthetically quoted.† The former is merely the initial form of the latter, which thus presents a synoptical view of the substance of several homogeneous and correlative passages, all referring to the same subject, like the whole series of similar events comprehended in a single prophecy. A combination of heterogeneous texts, never attempted by the sacred writers, were as great an anomaly as the reduction of dissimilar events to the same prophetic formula. This mode is also found in the Old Testament, where citation and even allusion are comparatively rare. Thus Nahum alludes to the words of Isaiah, while Jeremiah manifestly

* John xix. 37 ; Zech. xii. 10.

† Rom. iii. 10-18, and Ps. liii. 1 ; Ps. v. 9 ; Ps. cxl. 3 ; Ps. x. 7 ; Isa. lix. 7, 8.

combines the statements of both in one.* It is specially characteristic of the latter author to refer frequently to the earlier writings of the Old Testament, and to blend into one two, or more passages, moulded or modified according to his purpose.† The New Testament is full of such quotation, which forms a most interesting biblical study, and completely explains why the major prophet is preferred to the minor, and the primary author is named even when the secondary writer is more directly cited.‡ By combining the sense of several passages, instead of being a free use of a particular text, it involves the important principle of the continuity of revelation. The more carefully such passages are compared and examined the more clearly is their combination seen, and the unity in diversity of the divine economy displayed.§

5. Idealistic or paraphrastic quotation. These are merely manifestations of the same principle, different aspects of the same thing. It is idealistic in reference to the internal sense of the text cited, and paraphrastic in regard to its objective expression or embodiment.

* Nahum i. 13 ; Isa. x. 27 ; Jer. xxx. 8.

† Jer. xlviii. 45 ; Nahum xxi. 28, 29 ; Num. xxiv. 17.

‡ Matt. xxvii. 9, 10 ; Zech. xi. 13 ; Jer. xix. 2, 10, 11 ; Jer. xviii. 2 ; Mark i. 1, 2 ; Mal. iii. 1 ; Isa. xl. 3.

§ Matt. xxi. 5, Zech. ix. 9, and Isa. xl. 3. Matt. xxvii. 9, 10, Zech. xi. 13, and Jer. xix. 2, 10, 11. Mark i. 2, 3, Mal. iii. 1, and Isa. xl. 3. John vii. 38, Isa. xlv. 3, and Isa. lv. 1, Isa. lviii. 11. Acts vii. 7, Gen. xv. 14, and Exod. iii. 12. Acts iii. 25, Gen. xxii. 18, and Gen. xii. 3. Acts xiii. 22. Ps. lxxxix. 21, and 1 Sam. xiii. 14. Rom. ix. 33, Isa. xxviii. 16, Isa. viii. 14. Rom. xi. 8, Deut. xxix. 3, 4. 2 Cor. vi. 18, 2 Sam. vii. 8, 14. 2 Cor. vi. 16, Lev. xxvi. 11, 12, Ezek. xxxvii. 27.

The writer fixed his eye on the psychology of the text, and seized the underlying idea, which he expressed in a paraphrase.* The sense or idea of the text and not its form was caught and presented under another body or form. It was also still further generalised and presented in a form wholly new. So far, therefore, it agrees with substantial citation, and so far it differs from it. It gives the substance of the sense, without the substance of the form, and in a more idealistic and less formal manner. The mental action or process of the writer involved four things—an analysis of the text, abstraction of the sense from the form, generalisation of the internal idea, and a corresponding objective expression. It is, therefore, as real though not so palpable as any of the other forms already adduced. The idealisation of a single passage, or the generalisation of several, ought to be regarded as valid citation, admirably adapted to a concise and complete presentation of the truth, and furnishing a kind of philosophy of revelation. Matthew generalises the ancient prophetic conception of Messiah as lowly and despised, and embodies it in a single opprobrious epithet, borrowed from the usage of enemies, "He shall be called a Nazarene."† And John not only idealises the living water of ancient prophecy as a

* Matt. ii. 23, with Isa. xi. 1, and Isa. liii. 3. Matt. x. 10, Luke x. 7, 1 Cor. ix. 9, 1 Tim. v. 18, with Lev. xix. 13, Deut. xxv. 14, 15. James iv. 5, Ezek. xxiii. 25, and Prov. xxi. 10. John vii. 38, Isa. xliii. 3, Isa. li. 1, Isa. lviii. 11. John vii. 42, with 2 Sam. vii. 11-13, Mal. v. 1, 1 Sam. xvi. 1-13. Eph. v. 14, Isa. lx. 1, 19, 20.

† Matt. ii. 23; Isa. liii. 2-4.

symbol of grace, but generalises it to signify the Spirit of life Himself, the source and sum of all gracious influence.*

These five forms of quotation, even when they run into one another, yet retain their specific differences by which they may be severally discriminated. They are recognised by carrying on their forefront notation marks, by containing sometimes the very body of the passage cited, sometimes merely the semblance of its form, but always its significance.†

Such passages as are justly regarded as quotations, though they want the formula, occupy an intermediate place between formal citation and mere allusion, with the latter of which we close our examination of the forms of quotation.

Allusion is of two kinds, to the sense and to the mere sound or form of Scripture. They either represent the former, or formally reproduce the latter. They are a silent appropriation of the facts and forms of thought, of the sentiments and sentences of the Old Testament, and, even more than the different modes of citation, pervade the whole revelation. They are the natural outcome of memories saturated with divine truth, and of imaginations laden with Scripture imagery. They strew the whole field of revelation in countless numbers.‡

* John vii. 37, 39 ; Isa. lv. 1. Also, John ii. 22 ; John xx. 9 ; John vii. 42 ; Mark xii. 30, 31 ; 1 Cor. xv. 4.

† Matt. xxvii. 46 ; Mark iv. 12 ; Luke x. 7 ; 1 Peter iv. 8.

‡ Luke i. 17, 37, 46, 47, 76, 78 ; Rom. x. 8 ; 1 Cor. x. 8, 9, 10 ; 2 Cor. ix. 7, 10 ; James v. 11, 12, 20 ; 1 Peter ii. 9, 22, 24 ; 1 Peter iii. 10, 14, 15 ; Heb. x. 37, 38 ; Heb. ii. 21, &c.

They must not be confounded with quotations, and thereby allowed to cumber and complicate the problem to be solved. We must carefully distinguish between their respective characters and value. They are sometimes identified by popular writers, and even professional critics are not always careful to discriminate between them. This circumstance has set in motion the pens of the enemies of inspiration. It is a relic of the inconsiderate assumptions of an uncritical age, which modern science has chased away.

PART II.



PRINCIPLES OF INTERPRETATION.

SECTION FIRST.

THE forms of quotation and their interpretation are two interdependent parts of the same problem. The conception of the writer determined the form, which embodies and reveals the principle on which it is made. They ought to be discussed and vindicated in their correlation as distinct but connected questions. And as the spirit of revelation is paramount to the mere letter, so are the hermeneutics of quotation to its form.

We are here restricted to a discussion of the particular principles on which the writers proceeded in quotation, which, so far as they are applicable, are substantially the principles of all biblical interpretation.

1. It is evident that the fundamental principle is the psychological. It is not only the proper standpoint, but the general condition of all interpretation. The thought of the writer, duly ascertained, is as consciousness to cognition. Our prospect depends upon our stand-point, just as the type is the view-point of the antitype. The writers of the New Testament, accordingly, in quoting the authors of the Old, put

themselves into their position, investigated their thoughts, and developed the connection and bearing of the comprehensive and holy revelations of the Spirit of Christ. From this point of view they surveyed and contemplated the diversified landscape of the whole ancient revelation of grace and truth.*

2. The grammatical or philological principle. It embraces and covers both the literal and the tropical text of Scripture. Most passages are literally cited, but all are grammatically interpreted.† No construction is ever put upon a text which is not either expressed or implied in the language quoted. Literal and tropical passages are alike grammatically interpreted. The difference between them lies in themselves and not in their principle of interpretation. This is evident from the definition of the terms. Language is literal when the same words uniformly represent the same things or thoughts, which are thus spontaneously presented to the mind as soon as the word is seen or heard. It is figurative when words become conventionally the signs of other things or thoughts than those of which they are the natural or ordinary symbols. This implies as its basis that natural things themselves, of which words are the signs, are made the symbols of spiritual thoughts or things. The theory of all forms of language may be summed up in a single syllogistic formula—words are the signs of things, things are

* Rom. ix. *passim*; Rom. xi. 26, 27; John vii. 38, 42; Eph. v. 14.

† Matt. iv. 4, 6, 7, 10; Matt. xxii. 31; John xix. 36, 37; Gal. iii. 16; Heb. i. 5, &c.

made the signs of thoughts, therefore words are the signs of thoughts. Accordingly, the text of the ancient Scripture, whether literal or figurative, was grammatically interpreted, as is done now by all true critics. The evangelical writers acknowledged a double reference, based on the relation between natural and spiritual things, but not a double or divided sense which did not lie in the language. They regarded the sense of Scripture as one, and, therefore, to be interpreted philologically, whether the words were literal or figurative. They carefully avoided the rock of literalism on the one hand, and the whirlpool of mysticism on the other. They did not, like Cocceius, find Christ everywhere, nor, like Grotius, nowhere. They read the language of the ancient Scripture in the light of usage as well as in the light of inspiration, and not in the light of things, such as preconceived opinions, or the principles of the Rabbinical or the Pagan schools. They did not interpret by the principles of philosophy a revelation which came from God and not from human reason. They understood the use and the abuse of reason in the interpretation of the divine word, of which some of the early Fathers, their successors, were profoundly ignorant. We find nothing in their exegesis akin to the fanciful allegories of Barnabas, or the manifold senses of Origen, or the plastic symbolism of Ammonius Saccas, who laboured to harmonise all the systems both of philosophy and of religion not only with themselves, but with each other. There is no trace of the Neoplatonism of Philo and

Josephus and of the Rabbinical literature after the close of the Canon and during the prevalence of the Oriental and Alexandrian philosophies. We meet with no cabalistic interpretation or science of the hidden sense. The following testing instances may be formally Judaical, but they are philologically correct. Paul interprets the Abrahamic covenant negatively and positively, and applies the promise to Christ*—"He sayeth not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The word for seed in the Old Testament is in several instances—as Seth,† Samuel,‡ and Solomon§—individual, though generally collective. And though it did not directly signify individuality in the context of the promise, it might connote or involve it in all the circumstances of the case, which embraced the whole chosen seed and Christ, the seed of Abraham and of Adam. The Abrahamic covenant was essentially a revelation of the covenant of grace, "confirmed of God in Christ," with whom it was primarily made, as the second contracting party and prospective fulfiller, and merely secondarily made with Abraham. Consequently, the chosen seed from the beginning derived their whole federal standing, character, and destiny from Christ as their Surety or Head. The words of promise expressed plurality rather than individuality, yet they connoted unity, or many in one, the members in the Head. And still more specifically, the context also, in which

* Gal. iii. 16; Gen. xvii. 6-8.

† Gen. iv. 25; Gen. xxi. 13.

‡ 1 Sam. i. 11. זָרַע אֲנָשִׁים, a male child or a seed of men.

§ 1 Chron. xxii. 10; Ps. lxxxix. 26; 2 Sam. vii. 12-14.

the promise sits, and in the light of which it must be read, expressly singles out and signalises one individual, one family, and one class of spiritual character, as destined to culminate in one Person, whom both Abraham and Moses knew to be *the seed* of promise, the grand personage by whom the elect seed would realise their destiny. And hence both kinds of unity, which involve one another, are thus grammatically interpreted and summed up in the aptest terms—"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."* He speaks not of seeds as of several individuals, or of several sorts of seed, which He would have done had He meant both Ishmael and Isaac and their families, but He speaks as of one, Isaac and his posterity, both genealogically and spiritually, which is Christ collectively or Christ in the Church. In like manner the Great Teacher, when accused of blasphemy in calling Himself the Son of God, rejoined by an argument drawn from the very words of Scripture, and involving both a comparison and a contrast. He thus reasons analogically—If the Scripture calls human judges or magistrates, to whom the word of God merely came, gods, or God officially, how can I, the Sent of God, be called a blasphemer, simply because I call myself the Son of God? And then, reasoning from the less to the greater, and contrasting them with Himself, He says—If earth-born and earthly judges be called gods, *much more* am I, who have been set apart by the Father and sent into

* 1 Sam. viii. 15, וְרָעִים. Mark iv. 31, σπέρματα. Matt. xiii. 31, 32.

the world as the Word of God, His primary and personal Revealer, entitled to be called the Son of God, very God of very God.*

3. The synthetic or unitive principle of interpretation. It is synthetic because it gives the combined sense of several passages, and unitive because it tends to that unity which is the end of all philosophy and of all theology. It is based on two things, the progressive development of revelation and the unity of the economies. These general principles of revelation underlie all principles of interpretation, and especially the synthetic and prophetic. And this objective unity of revealed truth involves a corresponding subjective unity of conception in the Revealer and in the writer of the revelation. These two things are correlative, the one being the counterpart of the other. All the works of God are known to Him from the beginning, so that there can be no progress of the divine intelligence, but subjective unity of purpose must be regarded as real and as relative to its objective embodiment. Hence the New Testament interpreters, in declaring the conjunct sense of Scripture, were regulated by these general principles, and recognised it as *one whole*—*ab imo ad summum simplex et unum*. Judaism was to them rudimentary or initial Christianity, and the whole Old Testament merely a prophecy of the New. They read the ancient Scriptures in the light of the new economy as well as in their own light—

* John x. 34-36 ; Ps. lxxxii. 1, 6.

in a double blended light, which radiated all around and chased away the shadows of the night. And hence also any germinal or undeveloped truth of the old revelation is called *that truth*, as subsequently developed, not by synecdoche or any other linguistic figure, but in its formal appearance and position in the ecclesiastical heavens. The partial appearance and apparent magnitude of any truth are declared to be that truth, rising higher and higher in the sky unto the perfect day, but not the perfect truth. Here we find natural analogues in abundance. When we see one exposed side or dimension of a buried rock, we recognise or infer a corresponding underlying basis or whole. A single exposed fragment of rock may reveal the character of the range of which it forms a part. A range of the same mountain granite suggests the unity of a common basis. A single phase of the moon is called the moon, because it implies the whole. This principle is analogous to that in comparative anatomy, whereby from a few fragments of bone or fossil the physiologist can construct a skeleton and conclude a species or a genus.

4. The analogical principle. Analogy is a recognised though variously estimated principle of applied logic. It implies at once the objective unity of revelation and the harmony of truth, and, consequently, of thought. Accordingly, we have legal and grammatical, philosophical and physical, moral and theological analogy. It is not a mere resemblance between things, as

between a flower and frost-work on a window, where there is a merely superficial and seeming sameness of structure. It is a radical and real agreement of principle or internal character between things or thoughts, as between the organic forms of different human bodies, or the primary forms of thought of different minds. This involves corresponding logical relations which are the basis of analogical reasoning or comparative logic.* A popular theologian, misconceiving the value of analogy as applied to theology, has denounced it as a factitious and assumptive test of a text or truth. But a greater theologian has applied it with irresistible force to the defence of natural and revealed religion. It has both a negative and a positive value, disproving error while it establishes truth. It is a valid but not the strongest form of the theistic argument, according to which we may legitimately reason from design in the works of man to design in the adaptations of the external world. It may be applied within its proper sphere to the principal truths of revealed as well as of natural religion. The scriptural expression, analogy or "proportion of faith," directly denotes the subjective faith of the individual, but it also implies in the correlation of subject and object the harmony of objective faith, or the proportion of the parts of truth, in accordance with its etymological, classical, and ecclesiastical significance.† As a hermeneutical principle of Scripture,

* Heb. xii. 3—*ἀναλογισασθε τόν Ἰησοῦν*, for the purpose of comparison.

† Rom. xii. 6—*ἀναλογία τῆς πίστεως*.

it appears under three forms—facts, principles, and doctrines—which are all mutually related and interdependent.

(1.) These facts are the basis of the moral principles exhibited and of the formal doctrines enunciated. The events appealed to are always parallel to the circumstances of the writer, and accordingly when they repeat themselves, and are repeatedly cited, it is in similar circumstances or under the same conditions. This is equally true of the spiritual principles and formal doctrines evolved, which are merely the philosophy or theology of the facts. The circumstances associated with the cited passage and the citation itself, and all the concomitant truths and principles involved, are throughout parallel and homogeneous. These forms of analogy may occasionally run into each other and be commingled in any quotation, especially the facts and doctrines, but their distinctive characters are seen in the interpretation given and the application made. Generally, however, they may be clearly distinguished and severally exemplified. Thus, Paul accused the unbelieving Jews of his age of blaspheming God before the heathen on the principle of historical analogy.* Between the circumstances and sins of the Jews in the days of the prophets and of Paul there was a close and complete historical parallel. Both alike in similar circumstances profaned or aspersed God's holy name in the sight of the heathen. We find him elsewhere citing historical

* Rom. ii. 24; Isa. lii. 5. See also 2 Cor. viii. 15; Rom. xi. 3-5.

facts in the life of ancient Israel as types or prospective signs, that the same sins in similar circumstances would meet with the same punishment.* So close, indeed, is the correspondence between the circumstances and specially the sufferings of ancient Israel and of the early Christian Church, that we may read the history of the one in that of the other.†

Frequently an event, instead of standing by itself, appears wrapt up in a prophecy or historical programme of the future, founded on the analogy of facts. The prophet Jeremiah's vivid picture of Rachel, the ancestral mother of a captive band, weeping for her lost children, is interpreted as being fulfilled or filled up in the massacre of the infants of Bethlehem and the mourning of the miserable mothers. Between these two events there are points of difference as well as of agreement, and accordingly the one is represented as accomplished in the other on the principle of historical parallel rather than of prophetic anticipation, "*Then* was fulfilled that which was spoken by the prophet Jeremiah."‡ In a similar instance our Lord is said to have spoken in parables that He might fulfil a special function of the prophetic office, exercised in the revelation of truth in symbol, rather than the prophet's representation of a series of underlying parallel and prophetic circumstances between Israel present and prospective.§ It becomes evident that historical analogy is simply history repeating or

* 1 Cor. x. 7-11.

† Heb. xi. 36-38.

‡ Matt. ii. 18; Jer. xxxi. 15.

§ Matt. xiii. 35; Ps. lxxxviii. 2, &c.

reproducing itself, and becoming the basis of analogical interpretation.

(2.) The analogy of principles refers to the moral principles of the divine character and government and of human nature, which are correlate and combined in any instance or event. The analogy of the divine dispensations implies similar or the same human character and circumstances. The same divine and human principles in operation become the basis of the analogy of the divine dealings in the moral world, according to which God treats men in the same way under the same conditions of character and circumstances. Moral analogy, therefore, implies the divine immutability and the moral identity of human nature, which are constituent elements of the divine action, according to which it is impossible for God to err. And, accordingly, as a principle of interpretation, it is the solvent of many quotations, the key which lays open the moral world from stem to stern.* Thus, Paul interprets and applies to the adequate maintenance of the Christian ministry the principle of a commandment of Moses in regard to the feeding of working oxen.† Elsewhere he declares a special principle of Hoshea in regard to the life of faith to be a general principle or condition of the higher spiritual life,

* Matt. xxi. 16; Matt. xv. 8; Luke xviii. 20; John viii. 17; Rom. i. 17; Rom. iii. 4; Rom. xi. 9, 10; 1 Cor. ix. 9; 2 Cor. vi. 2, 16, 17, 18; 2 Tim. ii. 19; 1 Tim. v. 18; Acts xiii. 41; Heb. ii. 6-8; Heb. x. 15; Heb. xiii. 5, 6; Heb. x. 5-11; Heb. xii. 5, 6; John ii. 17; Rom. viii. 36; Rom. xv. 3.

† 1 Cor. ix. 9; Deut. xxv. 4.

which is always gained and sustained by faith in the divine revelation of grace.* Our Lord, in like manner, interpreted a special oracle of Isaiah against the hypocritical and heartless formalists of his age, as involving a principle of universal application under the same moral conditions.† The application, also, of a singular passage from a signal psalm to the jubilant shout of the children in the temple in honour of Messiah's name, appears to be made not in fulfilment of a special prophecy, but in verification of the principle, founded on some known analogous instances, that the foolish things of the world are used to confound the wise, to stop the mouths and stifle the rage of envious enemies.‡ The long and elaborate quotation from a Messianic psalm, applied by Paul to the person and work of Christ, involves the important principle that willing obedience to the divine will is better than mere sacrifice.§ This principle was applied by the Lord on two several occasions to vindicate before the captious Pharisees both His own observance of the Sabbath and His intercourse with publicans and sinners, "I will have mercy and not sacrifice."|| So also Paul, in declaring the ministerial destiny of man under the Mediator, adduces the fact of his primal dignity and dominion as lord of creation and prime minister of God, of which the shadow only now remains, and

* Rom. i. 17; Gal. iii. 11; Heb. x. 38.

† Matt. xv. 8; Isa. xxix. 13.

‡ Matt. xxi. 16; Ps. viii. 3. § Heb. x. 5-8; Ps. xl. 6-8.

|| Matt. ix. 13; Matt. xii. 7; Hosea vi. 7, 8.

argues that when taken in connection with the promise of grace and the redemptive work of the representative Man, it involves the principle of man's restoration and realisation of his destiny.* He also cites a psalm in which Jehovah, as idol-breaker of the world-power of Assyria, claims the worship of the heavenly hosts, and thence evolves the principle that the Son of God, the destroyer at His several advents of the works of the world-god, deserved and obtained the same homage.† He reasons throughout the whole of the first chapter that the Son is not only superior to angels, but God of very God, because the same divine titles, worship, and works are ascribed to Him in Scripture, the exact method of proof followed by modern theologians.

(3.) Doctrinal analogy deals with doctrines which are the philosophy of facts or of principles. Consequently, quotations adduced to declare or to defend a particular doctrine must also wrap up an emergent fact or principle of experience. The Old Testament is the germ of the New, as the gospels are the germ of the epistles, which are their full development. This organic unity of the two economies is the foundation of the doctrinal analogy which prevails throughout and appears prominently in quotation, as some hills of the same mountain range tower above the rest. The doctrine contained is generally conspicuous, but it is sometimes merely inferential, which renders its application less palpable. Paul, in the grand doctrinal

* Heb. ii. 6-8; Ps. viii. 4-6.

† Heb. i. 6; Ps. xcvi. 7.

Epistle to the Romans, demonstrates in order, by a series of texts from the Old Testament, the sinfulness of man; justification in the sight of God by faith alone without works; the sovereignty of God in the election of individuals and communities to grace as well as to privileges; the calling of the Gentiles; and the final judgment of the world.* At other times the application of a citation is indirect and inferential. The same apostle inferred, from a passage in the Psalms, which does not appear to be Messianic, and in which the writer declared that he would praise God among the Gentiles, that they being privileged to hear His glorious praise must be also partakers of His salvation by the gospel.† He also concludes, indirectly, from a text which, whether taken from Isaiah or from David, and even whether it be Messianic or not, admit of doubt, that Christ and all believers are brethren on the ground of a common faith which makes them all children of one Father and of one family.‡ He applied, with some modification, a directly Messianic passage from Isaiah indirectly to himself and Barnabas as a special warrant to them, as the ministers or representatives of Christ, to preach the gospel to the Gentiles, according to the maxim of jurisprudence—"Qui facit per alium facit per se."§ In the Epistle to the Hebrews, which, in reference to quotation, may be

* Rom. i. 17; Rom. iv. 3; Rom. iii. 10-18; Rom. x. 5-11; Rom. ix. 9, 12, 15, 25, 27, 29, 33; Rom. xi. 3, 5, 8; Rom. xiv. 11; Rom. x. 19, 20; Rom. xv. 9-12.

† Rom. xv. 9; Ps. xviii. 49. Matt. xxii. 31, 32; Exod. iii. 6.

‡ Heb. ii. 13; Isa. viii. 17; Ps. xviii. 2.

§ Acts xiii. 47; Isa. xlix. 6.

called the cross of interpreters, he was addressing not only Jews, but Christian Jews, who believed the Christ to be the Son of God, identical with the Logos, the delegated Maker of the worlds by His own power, and, therefore, he applies indirectly to the Son a passage which primarily applied to Jehovah, as Creator and covenant God of Israel. This interpretation is less fetched and forced than to regard the psalm as Messianic, presenting Jehovah as the Church's covenant God in Christ, and thereby ascribing to the latter the attributes of God, according to the analogy of ancient Scripture and the faith of believing Israel.*

5. The prophetic or prospective principle we place last, because it involves and combines less or more all the others, psychology and philology, synthesis and analogy. It appears under two forms, type and prophecy, which are both alike prognostic of the future. They are radically connected as different forms of the same thing, and mutually related as things and words, which are the signs of things or thoughts. The type may be defined generally as a divine idea or purpose of something present or prospective, embodied in a thing as its symbol. Defined specifically, as a figure of things to come, it is a proleptic sign of the future, expressive of a divine purpose or promise of something, which is called the antitype. Typology is founded on a system of divine ideas or intentions, whether embodied in a person, a place, an institution, or an event.

* Heb. i. 10, 12 ; Ps. cii. 25-27.

It is biblical both in name and thing—a distinct form of divine communication not to be confounded with allegory and analogy, or with progressive revelation. The Adamic and Abrahamic promises were both partial and proleptic revelations, but they were not formal types, even though the former was conserved in primitive sacrifice, and the latter confirmed by the seal of circumcision. The divine wisdom might have seen fit to set up a series of types as mere signal-posts along the long and winding route of revelation down to Christ, but they were certainly of a more substantial and significant nature. They were not factitious or conventional things, like all language not strictly onomatopoeic, but organic parts of revelation, *being* as well as *showing* the thing, sample signs suggestive of the whole truth. How far the primary authors of Scripture realised the divine design of the type, so that its divine and human elements coincided in their consciousness, is a fit question of criticism, but it is evident that the New Testament interpreters dealt rather with the divine than with the human idea. It is evident that holy men of God, living in peculiar times, must have realised a deeper meaning in their communications than rationalistic critics are willing to admit, and that the evangelical writers in citing the ancient types construe them rationally in the light of the signal and significant facts of their institution, of the germinant buds of the early promises which were the hope of the Church, and of the development and continuity of revelation. Modern apologists of inspira-

tion need not complicate the question of quotation by insisting on more types than are expressly recognised in Scripture. But while we acknowledge generally an underlying and sometimes an outstanding parallelism between the two economies, we must also maintain special points of distinct typical significance. The following may be regarded as clear and confessed examples. Adam, the covenant head of fallen humanity, is declared to be a type of Christ, the representative Head of redeemed humanity.* In their federal capacity they are compared, but in the results they are contrasted. The most natural interpretation of the perplexed passage, in which Abraham is said to have received back his son from imminent death in a figure, is to regard the whole transaction, embracing the virtual death of Isaac and his restoration to his father by the actual substitution of the ram, as a joint type of the vicarious death and resurrection of Christ, whose day the patriarch rejoiced to see.†

We are expressly told in the Epistle to the Hebrews, which is a commentary on the ritualism of the law, that the temple and the whole of its rites were types or shadows of better things to come. The tabernacle, which was the prototype of the temple, was not only made according to a divine type or pattern, but was itself a type in its material splendour of the moral glory of the House of God, both on earth and in heaven.‡ Even its principal contents or furniture had

* Rom. v. 14-18.

† Heb. xi. 19.

‡ Heb. x. 1; Heb. ix. 8, 9; Heb. viii. 2, 5.

a special typical significance, which the apostle did not find it necessary to particularise.* Several events in the history of the old world and of Israel were types or symbols of higher spiritual realities.† The salvation of one righteous family, through the medium of an element which drowned the wicked world, was a type of Christian baptism, which is called its countertype, and in which the washing away of the filth of the flesh signifies the washing of regeneration and the remission of sins.‡ The passage of ancient Israel through the aqueous elements of the sea and the cloud was a kind of baptismal sign of their entrance into the covenant and Church of God, and of their self-dedication to the Lord.§ The paschal lamb of the Passover, which was both retrospective and prospective, sacrificial and commemorative, is a type of Christ our Passover sacrificed for us.|| The bread and water which sustained the people in the desert were symbols of the bread and water of life, or of Christ Himself.¶ The ceremonial washings were present emblems of moral purity in regeneration and remission of sin. The animal sacrifices and blood-sprinklings were not only present signs of the desert of sin and the necessity of satisfaction, but also prospective types of the sacrifice of Christ and of the cleansing power of His sprinkled blood.** Certain also of the divine dealings with ancient Israel are said to be types or examples of the fixed

* Heb. ix. 5.

† 1 Cor. x. 7-11.

‡ 1 Peter iii. 20, 21.

§ 1 Cor. x. 1-4.

|| 1 Cor. v. 7; John xix. 36.

¶ 1 Cor. x. 3, 4.

** Heb. ix. 23; Heb. x. 1.

principles of the divine moral government, and to be recorded for our admonition, on whom the ends of the age are come.* All these types were a kind of dumb parables, which, like the word-parables of the great Teacher, at once half revealed and half concealed the truth. David, in his kingly capacity, and especially in the troubles of his kingdom, is so clearly a type of the humiliation and sufferings of Christ, that the anti-type is called by the name of the type.† Solomon, as David's seed or son of promise, was a type of the Messiah in the extent and peace and glory of His kingdom. The sojourn of Israel in Egypt, with their bitter bondage and their subsequent deliverance; their sad captivity in Babylon and their ultimate redemption, are correlative and complimentary types of man's captivity by Satan and his restoration by Jesus Christ. The brazen serpent, between which and Himself our Lord instituted so striking a comparison, is so signal and appropriate an emblem of the mode of our salvation by faith in the crucified Redeemer, that it may justly be regarded as a type of Christ.‡

Jonah's deliverance from the whale's belly, where he lay buried for three days and three nights, and by which his commission to preach repentance to the Ninevites was attested, typified the burial and resurrection of Jesus, by which He was declared to be the Son of God with power.§

* 1 Cor. x. 5-13. † Isa. lv. 6. ‡ John iii. 14.

§ Matt. xii. 40; Jonah i. 17; Rom. i. 4.

SECTION SECOND.

1. There is a natural transition from inarticulate yet significant things to articulate words revealing the future directly or indirectly through things of which they are signs. We pass, accordingly, from analogy and type to typical or indirect prophecy, which formally differ though they possess a common underlying principle or basis, which is sometimes allowed to hide their differences.

Prophecy, the second form of the prospective principle, may be defined generally as a verbal sign or formula of the future. It assumes two forms, direct and indirect, or direct and typical prophecy. Messianic prophecy, in particular, exhibits both forms. From the very nature of the ancient economy, both typical and direct non-Messianic prophecy are comparatively limited. Christ was the central object of the divine revelation from the beginning. The patriarchs from Adam to Abraham spake, and the prophets from Moses to Malachi wrote of the Messiah, the Saviour of Israel and the light of the Gentiles. The whole Old Testament was a prophecy of the New generally, and of Christ specially. And, consequently, the ancient prophecies, not strictly Messianic, are yet all less or more connected with the person and work and times of the Messiah. There are not many direct and still fewer typical non-Messianic prophecies, and apparently not any citations of the latter kind. Ezekiel's

vision of the dry bones of the house of Israel, in so far as it is prophetic, is typical. It is a visionary scene, in which natural things become the signs of present and the prospective types of future realities. The mountain of the Lord's house which Isaiah saw established on the tops of the mountains is a kind of typical prophecy, founded on the site of the temple, of the visible establishment, extension, and moral glory of the Church of Christ. We have seen that the events generally of the ancient theocracy were not only present instances and muffled types, but oracular announcements of the principles of the divine government in every age. The symbolic utterances of the ancient prophets, in which they suited the action to the word, and the word to the action, were typical predictions, involving promise or commination. This form of prophecy illustrates the connection between type and prophecy already indicated. The former is the basis of the latter. Prophecy is the articulate expression or exponent of type, the tongue by which it speaks expressly. It preannounces and quotation interprets the typical facts or prospective aspects of the divine economy. Type and typical prophecy are so closely connected, that in any special instance they are forms of the same thing. A careful analysis, also, of type and prophecy in all its aspects, direct and indirect, Messianic and non-Messianic, shows them to be in their roots so closely intertwined, that they are sometimes combined in the same instances, and all culminate in Christ, the antitype, the focus of their convergent

lights, the grand goal of their divergent routes, the ocean of their confluent streams.*

The real character of any prophecy, whether Messianic or non-Messianic, is more easily determined than its formal character, whether direct or typical. There is ample room occasionally for difference of opinion regarding the latter forms. The internal character of any Messianic prophecy and its external form combine to form and to determine its specific class or category. Both classes are numerous, but the typical are fewer than the direct, and more debateable. The distinction between them is sometimes less palpable, from the fact that the circumstances of the writer and historical elements have sometimes furnished the occasion, and even the form of a prophecy, which is not properly typical. Sometimes a prediction cannot be fairly interpreted as typical, because the points of agreement between the supposed type and counter-type are merely apparent, while the points of difference are numerous and real. It may be highly figurative, and yet not typical; and the circumstances or surroundings of the author may be merely the background of his picture, and not the formal basis of the prophetic fabric, the towers of which afford a commanding and glorious prospect of the kingdom of Messiah.

2. The following are clear instances of the class that has a typical foundation. Matthew declares

* Matt. ii. 18; Matt. xiii. 35; Acts i. 20; Rom. xi. 9, 10; Heb. ii. 6-8.

that the Scripture, "Out of Egypt have I called my son," was spoken of the Son of God by the prophet Hoshea.* It is based on typical facts in the history of Israel, called the son of God, the first-born of Jehovah, preserved for a season in Egypt, and thence called to the mission of a high destiny among the nations, as a type of the Son of God, the infant Redeemer, who found shelter in Egypt from the rage of Herod.† Of all the ancient, and especially the paschal Scriptures, said to have been fulfilled in connection with the crucifixion, there is none more clearly typical than the injunction regarding the paschal lamb, which the evangelist applies to Christ, with merely a change of pronoun, which makes the type clearer—"A bone of Him shall not be broken."‡

The great Teacher is said to have spoken in parables, that the mode of instruction adopted by an ancient prophet of God, similar in substance, yet dissimilar in form, might thereby be fulfilled.§ It was necessary that a method of teaching which, under a diversity of form, was not only peculiar to the East, and singularly appropriate to a rudimentary dispensation, but specially characteristic of the prophetic office, should be reproduced and realised in its highest form

* Matt. ii. 15; Matt. xiii. 35; Matt. xxi. 42; Matt. xxvii. 46; John xv. 25; John xix. 24, 28, 36; Acts i. 20; Acts ii. 25-28; Acts xiii. 33-35; Acts iv. 25, 26; Eph. iv. 8; John ii. 17; Heb. 1, 5 lp.; Heb. ii. 12, 13; Heb. x. 5-8; Heb. i. 8, 9; Rom. xv. 3.

† Matt. ii. 15; Hosea xi. 1.

‡ John xix. 36; Exod. xii. 46.

§ Matt. xiii. 35; Ps. lxxviii. 2.

in the great Prophet of the Church. He taught by parables not merely that the integral and uniform principles of human nature, or of the divine moral government, might receive their fullest exemplification, but more particularly that an expediential principle of the divine scheme of revelation might obtain its highest fulfilment.

The ancient psalms, so emphatically declared by Peter to have been spoken by the Holy Spirit concerning Judas, and fulfilled in his dismal doom, though they involve in their application to Judas the principle of moral analogy, must be specifically interpreted as indirect Messianic prophecies, according to which Ahi-thophel and his fellow-conspirators, the enemies of David, represented Judas and his wicked associates, the betrayers and murderers of the Lord.* Still more clearly is this the exegetical principle of that grand prophetic psalm of the resurrection of Christ, which declared that His soul would not be left in hades nor His flesh see corruption.† “The sure mercies of David,” promised to Christ and to all His people, involve the resurrection from the dead, as a part and pledge of their full possession.‡ The pregnant and profound words of the second psalm, “Thou art my Son, this day have I begotten Thee,” are a typical prediction of the incarnation of Messiah, or of His being raised up into the world.§ The repeated quotation, “The stone which the builders

* Acts i. 20, with Ps. lxxix. 25, and Ps. cix.

† Acts ii. 25-28, with Ps. xvi. 8, 11, and Acts xiii. 35-37.

‡ Acts xiii. 34, with Isa. lv. 3.

§ Acts xiii. 33, with Ps. ii. 8.

rejected, the same is become the head of the corner," primarily described the rejection by the old world builders of Israel, the son of God, and the type of the Messiah and His people, Christ personal and collective.* The long and elaborate quotation in Hebrews from one of the psalms, so replete with Messianic ideas and connected with other similar psalms, is to be understood as made on the same typical principle, though it also implies the analogy of the same spiritual sentiments in David and in Christ.† In the citation of the signal promise made to David regarding his son and heir, Solomon is evidently typical of the Messiah.‡ The cited passage, "Behold, I and the children which God hath given me," is indirectly Messianic; the prophet Isaiah being there in his official character and functions a type of the Great Prophet of Israel.§

These instances are sufficient to show the close relation of material type and typical prophecy, and the radical and real agreement between type and antitype. But as typical prophecies are simply a combination of type with prophecy, of words with things as signs, it follows that the prophetic word may point solely to Christ; and, therefore, that the quotations made from such prophecies may be directly Messianic. The quotations already given, by which Peter proves the resurrection of Christ, and Paul His divinity, are of this character. This consideration prevents confusion

* Matt. xxi. 42, with Ps. cxviii. 22, 23.

† Heb. x. 5-9, with Ps. xl. 6, 7.

‡ Heb. i. 5 lp., with 2 Sam. vii. 14.

§ Heb. ii. 13 lp., with Isa. viii. 14, 18.

in the classification of Messianic prophecy, and indicates the point of contact and transition between the two classes. Among the direct prophecies of Messiah we class several, sometimes improperly regarded as indirect, merely on account of their setting and scenery, which do not determine their character. The background of a prophecy must not be confounded with its basis, nor its occasion with its character, nor figurative language with determinate form. Thus, Isaiah's prophecy of the child Immanuel, though invested with the form and body of the times, is not a typical Messianic prophecy, founded on a typical birth, which cannot be discovered; but a direct Messianic announcement of the birth of an extraordinary child, which the author expected to be born of *the virgin*, a singular person, and to be one who would carry out and complete the covenant of David, and confirm his kingdom for ever, even after not only Syria and Israel had gone down, but Judah also had been diminished and shorn of its glory.* The singular quotation from the sacred prophets,† “He shall be called a Nazarene,” found formally nowhere, is not a typical prediction, founded merely on a symbolical and philological relation between *netzer* and Nazareth, but a direct Messianic prophecy, in the paraphrastic form of quotation, grammatically interpreted and applied to His reputed character and birth-place, for both of which He was despised, and, in point

* Matt. i. 23, with Isa. vii. 14.

† Matt. ii. 23, with Isa. liii. 2, 3, &c., and Isa. xi. 1, and Isa. iv. 2; Zech. iii. 8, and Zech. vi. 12.

of fact, rejected by the Jews. Thus there was not only a coincidence between name and thing, between Nazareth and contempt, which made the fulfilment of the prophecy more striking, but the divine prophetic idea was realised and expressed in the highest possible form. The place of Messiah's upbringing was fitted, and therefore designed, to incur contempt and rejection; and, therefore, the ancient prophecies which went before regarding Him must be accomplished there. These ideas are expressed in the passages cited, and form the basis of an application, in which there is nothing peculiar, except the local element of His residence at Nazareth. On the same grounds we classify and interpret two signal quotations, made from the same unique but mysterious range of prophecy of Zechariah, but ascribed in one of the instances to Jeremiah, not only as the major prophet, but also as having furnished the basis of the minor prophecy, both in its conception and its dramatic action.* The prophet, instead of representing himself and the treatment which he or any other faithful prophet or wise shepherd did or would receive from the false and fickle flock of Judah, as a type of more indignant treatment of the covenant God of Israel, the Good Shepherd, merely personates Jehovah-Messiah, of whose manifestation all the prophets spake, and presents Him as directly declaring His own fate, not only at the hands of a faithless flock, but of God Himself, together with not

* Matt. xxvi. 31, Matt. xxvii. 9, 10, with Zech. xiii. 7, and Zech. xi. 12, 13.

merely the immediate dispersion of His followers on the night of His betrayal, but also the ultimate dispersion of the nation. Reading in this light the prophecy and its application, we may well say, with Hengstenberg, "The agreement of prophecy and fulfilment is so striking, that it would force itself upon us although it had been indicated by no declaration of the New Testament. What could the last and most fearful expression of ingratitude towards the Good Shepherd here predicted be, other than the murderous plot by which the Jews rewarded the pastoral fidelity of Christ, and for the accomplishment of which Judas was bribed?" The quotation, "And let all the angels of God worship Him," applied to our Lord's advent into the world, is made from a prophetic psalm, which, like others of the same character, contains the mystery of Messiah, in whom alone it finds its proper and true fulfilment.* The other Messianic prophecies are so decidedly direct as to be self-evident. We submit a table of the whole in the full consciousness of the frequent difficulty of discriminating indirect and immediate Messianic prophecies.† There is no question on which students of prophecy have been more divided, and none that is

* Heb. i. 6, with Ps. xcvi. 7. See also Ps. xciii., xcvi., xcvi., xcvi., xcix., ci., cii.

† Matt. ii. 6; Matt. iii. 3; Matt. iv. 14-16; Matt. xi. 10; Matt. xii. 17-21; Matt. xxii. 43, 44; Matt. xxvi. 31; Matt. i. 23; Matt. xxvii. 9, 10; Matt. ii. 23; Matt. viii. 17; Matt. xxi. 4, 5; Mark xv. 28; Mark i. 3; Luke iii. 4; Luke xxii. 37; John i. 23; John xix. 3, 7; Acts ii. 34; Acts iii. 22, 23, 25; Acts iii. 25; Rom. xiv. 11; Rom. ix. 33; Rom. xi. 26, 27; Rom. xv. 12; Rom. x. 13; Gal. iii. 8, 16; Eph. v. 14; with Isa. lx. 1, 19, 20; Heb. i. 8; Heb. v. 6.

more open to doubtful disputation. We conclude this investigation by an induction of quotation prophecies, which may be designated involute rather than either typical or direct Messianic. And as typical prophecies less or more directly predict what they indirectly prefigure, so the involute Messianic imply the personal advent and work of Christ, but directly declare their results in the salvation of believers and the deeper damnation of unbelievers, in the illumination of some and the judicial blindness of others, in the regeneration of society and the downfall of Satan's kingdom, in times of refreshing from the presence of the Lord and in tides of judgment, in the rejection of the faithless Jews and the calling of the benighted Gentiles. They express a Messianic condition of things, which completely solves the mystery of the Messiah, wrapt up in the ancient prophecies. They announce the antecedents, concomitants, and consequences of an advent and redemptive work, which another class of prophecies directly proclaims.*

3. The quotations already adduced, classed, and partly illustrated under the different aspects of prophecy, may be regarded as sufficient to show the principle of interpretation on which the New Testament writers proceeded. We conclude this part of the sub-

* Matt. iii. 3 ; Mark i. 2 ; Matt. xiii. 14, 15 ; Matt. xv. 8, 9 ; Luke iii. 4 ; John vi. 45 ; John xii. 38, 40 ; Acts ii. 16-21 ; Acts xiii. 40, 41 ; Acts xv. 16, 17 ; Rom. ix. 25, 26, 27, 28 ; Rom. xv. 9, 10, 11 ; 1 Cor. xv. 54 ; 1 Cor. ii. 9 ; Rom. x. 19, 20 ; Rom. xi. 9, 10 ; Rom. iv. 18 ; Gal. iv. 27 ; Heb. ii. 6-8.

ject by a passing reference to the principle, or rather practice, of accommodation, which is the correlative of the principle of allusion, already examined. It consists in appropriating the form merely, and not the matter of a passage. It accommodates or applies Old Testament forms of thought or phraseology to the expression or the illustration of evangelical sentiments or doctrines. To these the writers merely allude, that they may apply them loosely to the presentation of other and higher truths. They are invariably employed to communicate and commend truth, and not to convey and to countenance error.* Thus, the Scripture, "The man who doeth these things shall live by them," is a proper quotation and application of a passage in the law which describes the results of legal obedience; but the subsequent context of Paul, though it contrasts the righteousness of faith with that of works, is not an authoritative interpretation of Moses, but a parenthetical modification and accommodation of the form of a graphic passage, descriptive of the nearness or accessibility of the law and the facility of obedience, to the presentation of the higher evangelical truth of justification or righteousness by faith in the gospel of Jesus Christ.†

The application of the passage from the nineteenth psalm, describing the circuits of the orbs of heaven, "Their line is gone out through all the earth, and their words to the end of the world," to the general proclamation of the gospel to the world, is an accommo-

* Rom. x. 5; Lev. xviii. 5. † Rom. x. 6-9; Deut. xxx. 12, 14.

dition of the form of the text, and not a fanciful analogue between the lights of the natural and the moral worlds, much less a typical prediction founded on typical natural facts.* In such instances the primary idea is modified by a paraphrase, or so palpably accommodated in its form as to carry no logical authority, and to occasion no difficulty of interpretation.

* Rom. x. 18 ; Ps. xix. 3, 4.

PART III.



ANALOGOUS QUOTATION.

THE APOSTOLIC AND EARLY FATHERS.

SECTION FIRST.

1. WE shall employ the same method in connection with this cognate department of quotation, examining in order the sources of the citations made by the early Fathers, their introductory formulas and forms, and the principles of interpretation followed. We shall find a general agreement on these points between the authors of the New Testament and the Fathers of the Church, with some specific differences, especially of interpretation, the character and value of which remain to be discussed and determined. The Apostolic Fathers, so called as having been contemporary with the Apostles, are five in number—Hermas, Barnabas, and Clement of Rome; Polycarp of Smyrna, and Ignatius of Antioch. Like the authors of the New Testament, they all wrote in Greek, though Barnabas at least was a Jew. Irenæus expressly states that both the Apostles and the Fathers quoted the Septuagint, or Seventy Elders.* The conquests of Alexander the Great and the Septuagint version had made the Greek language so current throughout the Roman empire,

* Iren. lib. iii. c. 21.

and especially throughout the Church, that Hellenistic Jews, as well as Greeks, generally preferred the Septuagint, even when less accurate, to the old vernacular Hebrew. The Jews, ever since the Babylonish captivity, had lost the full and facile command of their native tongue, and spoke the Aramæan or Syro-Chaldaic, which is a branch or dialect of the ancient Hebrew. This was less or more the oral language of the Jews in the days of our Lord, as is evident from the formal and frequent citation of His very words in the gospels. It had been used from the time of Ezra downwards to Christ as the language of formal comment on the Hebrew text of the law in most of the Jewish synagogues. But it gradually died out, both as the language of ordinary life and of religious worship, till, at the Christian era, we find the Greek tongue in common use both in social life and in the synagogue by the Jews, who were called Grecists or Hellenists. Accordingly, the authors of the period, such as Philo and Josephus, the writers of the New Testament, and the earliest Fathers, Jewish and Greek, wrote in Greek, and generally cited the Septuagint. The Christian Jews retained their national forms of thought, and wrote impure or Hellenistic Greek; while the Greek Fathers, who generally were ignorant of Hebrew, from their habitual converse with the Septuagint and the influence of the new ideas of the Christian economy on their language, would become tinged with Hebraism, and lose their classic peculiarity or propriety.

The Apostolic Fathers cited or alluded to the Old or the New Scriptures as their subject and their circumstances demanded. In the Shepherd of Hermas we find numerous allusions, both literal and ideal, to most of the books of the New Testament, and especially to the four gospels; but the allegorical or mystical character of the work, which consists of visions, similitudes and precepts delivered by angels, did not any more than the Apocalypse require express or formal quotation. The epistles of Barnabas and Clement are full of citations from the Old Testament and of frequent allusions to the New, which are of such a character, and made in such circumstances, as to have the value of quotations. Clement ascribes to Paul the First Epistle to the Corinthians, which Polycarp expressly quotes, as well as Paul's epistles to the Philippians and Ephesians, the last of which Ignatius in his epistle to them attributes to the same Apostle. Polycarp and Ignatius, on the other hand, seldom either cite or refer to the Old Testament, but they frequently both quote and allude to the New, under the designation of "Holy Scriptures," or "Sacred Writings," and "The Gospel," and "Apostles," corresponding to "the law and the prophets" of the Jewish nomenclature.

2. The quotation formulas both of the Apostolic and post-Apostolic Fathers may be thus stated and classified and compared with one another, and specially with those of the New Testament. Among the

earliest Fathers we find the following diversity of form*—"It is written;" "God," "The Lord," or "The Son of God," "said, or says, or shows;" "The Holy Spirit says;" "The Holy Scriptures," or "The Sacred Word," "show us;" "Paul," or other writer, "says." The later Fathers use substantially the same marks of quotation†—"We read in the law;" "It is said in the gospels;" "Christ Himself has said;" "The Lord hath taught us;" "The Lord says in the gospels;" "The Holy Spirit in the Apostle says;" "The gospel says;" "The evangelic voice teaches;" "The Scriptures teach;" "The Divine Word teaches;" "The Apostle says," or "Paul has explained," or "The admirable Apostle," "The excellent Paul," "explains;" "Peter," or "John," or "Mark," or "Luke," "says;" "John, one of the Apostles, prophesied;" "As they have taught who have written the history of those things concerning Jesus Christ." It is evident that these several formulas of the Fathers are similar, and correspond each to each, that they may all be reduced to two classes corresponding to those of the New Testament already stated as general, particular and prophetic formulas, of which the last is not found in the Fathers.

* Clem. (Rom.) caps. 13, 18, 24, 23, 36, 30, 46, 56. Bar. caps. 4, 7. Ig. Eph. 5. Poly. Phil. caps. 2, 8, 11, 12.

† Just. Apol. p. 94; Dial. pp. 266, 317, 308; Apol. p. 267. Diog. Epis. *passim*. Iren. lib. iii. cap. 10, sec. 6. Theoph. lib. ii. iii. Clem. (Alex.) Pæd. lib. i. ii. iii. vi. Strom. lib. i. ii. vii.

SECTION SECOND.

When we examine the forms of citation, we find a still closer correspondence with those of the New Testament. Even the principles of interpretation which appear to have regulated the Fathers in quotation substantially agree with those of the inspired writers, with a signal exceptional difference, which increases rather than reduces the apologetic value of their evidence. And, as the form of a quotation and its application or interpretation are closely connected, and sometimes coincident, we shall simplify and curtail the discussion as much as possible by examining both together. This observation is specially applicable to the first in order, viz.—

1. Literal quotation. Clement of Rome and Barnabas not only quote, but generally at the same time interpret literally the Old Testament, and almost invariably the Septuagint.* Cited passages are certainly

* Clem. 4 and Gen. iv. 3, 8. Clem. 4 and Exod. ii. 14. Clem. 6 and Gen. ii. 23. Clem. 8 and Isa. i. 16-20. Clem. 10 and Gen. xii. 1-3. Clem. 10 and Gen. xiii. 14-16, and Gen. xv. 5, 6. Clem. 14 and Ps. xxxvi. 35-37. Clem. 15 and Isa. xxix. 13, Ps. lxi. 5, Ps. xxx. 19, Ps. lxxvii. 36, 37. Clem. 16 and Isa. liii., Ps. xxi. 7-9. Clem. 17 and Gen. xviii. 27. Clem. 18 and Ps. l. 3-19. Clem. 22 and Ps. xxxii. 11-18. Clem. 29 and Deut. xxxii. 8, 9. Clem. 35 and Ps. xlix. 16, 23. Clem. 36 and Ps. ciii. 4. Clem. 36 and Ps. ii. 7, 8. Clem. 36 and Ps. cx. 1. Clem. 39 and Job iv. 16-18, Job iv. 19-21, Job v. 1-5, Job xv. 15. Clem. 46 and Ps. xvii. 26, 27. Clem. 48 and Ps. cxvii. 19, 20. Clem. 50 and Isa. xxvi. 20. Clem. 50 and Ps. xxxii. 1, 2. Clem. 52 and Ps. lxxviii. 31, 33, Ps. xlix. 15, Ps. l. 19. Clem. 53 and Deut. ix. 12, 13, 14. Clem.

not always interpreted on a principle correlative to the mode of their citation, but in the following illustrative instances the form and the principle of the quotations are coincident. Most of the literal citations in particular are evidently literally or grammatically interpreted. This is evident from a comparison of the form of a passage with its application. Thus, Clement cites and interprets the Septuagint literally, "This is bone of my bones and flesh of my flesh." And Barnabas, quoting the same version, says, "Let us make man according to our image and our likeness."* And even when the interpretation of a text does not answer to its form, and is altogether irrelevant, there is yet ample evidence of the recognition of certain principles, even in their misapplication.

2. Substantial quotation. Here, as in the New Testament, we find the substance of a passage both in sense and form combined in quotation.† Clement,

54 and Ps. xxiii. 1. Clem. 56 and Ps. cxl. 5. Clem. 56 and Job v. 17, 26. Clem. 57 and Prov. i. 23, 31. Bar. 4 and Isa. v. 21. Bar. 5 and Gen. i. 26. Bar. 5 and Ps. xxi. 21. Bar. 5 and Isa. l. 6, 7. Bar. 6 and Isa. xxii. 16, 18, Ps. cxviii. 12. Bar. 6 and Gen. i. 26, 28, Ezek. xi. 19, xxxvi. 26. Bar. 6 and Isa. iii. 9. Bar. 6 and Ps. cxvii. 22, 24. Bar. 9 and Isa. i. 2. Bar. 10 and Ps. i. 1. Bar. 11 and Jer. ii. 12, 13. Bar. 11 and Isa. xvi. 12. Bar. 11 and Isa. xxxiii. 16-18. Bar. 11 and Ps. i. 3-6. Bar. 12 and Ps. cix. 1. Bar. 12 and Isa. xlv. 1. Bar. 13 and Gen. xxv. 23. Bar. 14 and Deut. ix. 12. Bar. 14 and Isa. xlii. 6, 7. Bar. 14 and Isa. xlix. 6, Isa. lxi. 1, 2. Bar. 15 and Gen. ii. 2 (Heb.) Bar. 15 and Ps. lxxxix. 4. Bar. 16 and Isa. lxvi. 1. Ig. 5, ad Eph. and Prov. iii. 34. Ig. ad Mag. 12 and Prov. xviii. 17. Ig. Martyr 6 and Prov. x. 24. Ig. Martyr 2 and Lev. xxvi. 12.

* Clem. 6 and Gen. ii. 23. Bar. 5 and Gen. i. 26.

† Clem. 3 and Deut. xxxii. 15. Clem. 8 and Ezek. xxxiii. 11, Ezek.

citing and applying to the Corinthian Church the wayward folly and ingratitude of Jeshurun or Israel, says, "The beloved ate and drank and was enlarged, and waxed fat and kicked." And Barnabas applies to the Judaizing Christians of his time the words of the Lord to Moses on the mount, in reference to back-sliding Israel, "Moses, descend quickly, for thy people whom thou hast led out of the land of Egypt have transgressed the law."* These instances may suffice to indicate the principle, but a detailed examination of the whole class is necessary to clarify and confirm it. Most of the cases are grammatically interpreted and justly applied, but the gnostic or allegorical principle of interpretation occasionally appears, especially in the writings of Barnabas, who declares that the good land of Canaan, flowing with milk and honey, denotes primarily the human nature of Christ, and next the renewed nature of Christians, so that the promise of Canaan was a prophecy of Christ, for science

xviii. 30, Ezek. xxxiii. 12. Clem. 14 and Prov. ii. 21, 22. Clem. 13 and Jer. ix. 23, 24. Clem. 13 and Isa. lxvi. 2. Clem. 17 and Job i. 1. Clem. 23 and Mal. iii. 1. Clem. 26 and Job xix. 26. Clem. 26 and Ps. iii. 6. Clem. 28 and Ps. cxxxviii. 7-10. Clem. 33 and Gen. i. 26, 27. Clem. 43 and Num. xii. 7. Clem. 52 and Exod. xxxii. 7-9. Clem. 53 and Exod. xxxii. 33. Bar. 2 and Isa. i. 11-14, Jer. vii. 22, 23, Zech. viii. 17, Ps. l. 19. Bar. 3 and Isa. lviii. 4, 5, Isa. vi. 10. Bar. 4 and Exod. xxxii. 7, Deut. ix. 12. Bar. 5 and Isa. liii. 5, Prov. i. 17. Bar. 5 and Ps. xxii. 16. Bar. 6 and Isa. xxviii. 16, Isa. l. 8, 9, Isa. l. 7. Bar. 6 and Ps. xxii. 21. Bar. 7 and Lev. xvi. 7, 10. Bar. 9 and Ps. xvii. 45, Isa. xxxiii. 10, Jer. iv. 4, Jer. vii. 2, Isa. i. 10, Jer. ix. 25, 26. Bar. 10 and Deut. xiv., Lev. xi. 3. Bar. 11 and Isa. xlv. 2, 3. Bar. 12 and Isa. lxxv. 2. Bar. 12 and Num. xxi. 9. Bar. 15 and Isa. i. 13.

* Clem. 3; Deut. xxxii. 15; and Bar. 4; Deut. ix. 12, Exod. xxxii. 7, 8.

said of it, "Hope in Jesus, who is about to be manifested in the flesh to you."*

3. Synthetic quotation is as frequent in the Fathers as in the New Testament.† Two or more texts are conjoined or combined in one citation. Sometimes they stand simply in juxtaposition, sometimes in closest combination. Clement thus combines two passages from Moses, "Who am I that thou sendest me? for I am of slow tongue, and of feeble speech."‡ He declares the reward of good works by conjoining Isaiah with the Apocalypse, "For He foretells us, 'Behold, the Lord cometh, and His reward is before Him, to render unto every one according to his own work.' "§ He proves chastisement, divine or human, to be salutary and a sign of the divine love by a combination of texts from David and Solomon, "For thus sayeth the Holy Word, 'The Lord hath certainly chastised me, and hath not given me over unto death; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.' "||

We find also that the synthesis is sometimes literal,

* Bar. 6 and Exod. xxxiii. 3.

† Clem. 17 and Exod. iii. 11, Exod. iv. 10. Clem. 34 and Isa. xl. 10, Rev. xxii. 12. Clem. 34 and Dan. vii. 10, Isa. vi. 3. Clem. 56 and Ps. cxvii. 18, Prov. iii. 12. Bar. 2 and Jer. vii. 22, 23, Zech. viii. 17. Bar. 4 and Exod. xxxi. 18, Exod. xxxiv. 28. Bar. 6 and Exod. xxxiii. 1, Lev. xx. 24. Bar. 9 and Gen. xiv. 14, Gen. xvii. 26, 27. Bar. 13 and Gen. xlviii. 9, 11. Bar. 13 and Gen. xv. 6, Gen. xvii. 5. Bar. 14 and Exod. xxiv. 18, Exod. xxxi. 18.

‡ Clem. 17 and Exod. iii. 11, Exod. iv. 10.

§ Clem. 34 and Isa. xl. 10, Isa. lxii. 11, Apoc. xxii. 12.

|| Clem. 56 and Ps. cxvii. 18, Prov. iii. 12.

at other times substantial, and sometimes merely paraphrastic.* But under all its forms it involves two important hermeneutical principles recognised by the Fathers. It assumes the unity of revelation not only in diversity but in development, which is the foundation of both synthetic and analogical interpretation. These authors, amid occasional vagaries and even false principles of interpretation, generally understood the unity of the economies, and also applied the facts and truths of ancient Scripture to the illustration or defence of corresponding evangelical doctrines. Even gnostic allegory, so prominent in Barnabas and others, in multiplying types and carrying analogy to ridiculous excess, recognises the unity of Scripture.

4. Paraphrastic is similar to substantial citation, but more loosely rendered. It translates the sense of a passage without its form into another and generally a higher and more ideal form.† Clement cites in this

* Clem. 29 and Num. xviii. 27, 2 Chron. xxxi. 14.

† Clem. 8 and Ps. cii. 1, Isa. i. 18, Jer. iii. 19, 22. Clem. 17 and Job xiv. 4, 5. Clem. 18 and Ps. lxxxviii. 21. Clem. 20 and Job xxxviii. 11. Clem. 21 and Prov. xx. 27. Clem. 26 and Ps. xxvii. 7, Ps. iii. 6, Job xix. 25, 26. Clem. 29 and Num. xviii. 27, 2 Chron. xxxi. 14. Clem. 32 and Gen. xxii. 17. Clem. 42 and Isa. lx. 17. Clem. 50 and Ezek. xxxvii. 12, 13. Bar. 4 and Dan. vii. 24, Dan. vii. 7, 8. Bar. 6 and Isa. viii. 14. Bar. 6 and Ezek. xi. 19, Ezek. xxxvi. 26. Bar. 6 and Ps. xli. 3. Bar. 7 and Lev. xvi. 7-10. Bar. 9 and Ps. xxxiii. 13, Isa. xl. 3, Jer. iv. 3, Jer. vii. 26. Bar. 9 and Gen. xvii. 26, 27, Gen. xiv. 14. Bar. 10 and Lev. iv. 1. Bar. 11 and Zeph. iii. 19. Bar. 11 and Ezek. xlvi. 12. Bar. 12 and Exod. xvii. 14. Bar. 13 and Gen. xlviii. 18, 19. Bar. 15 and Exod. xx. 8, Deut. v. 12. Bar. 15 and Jer. xvii. 24, 25. Bar. 16 and Isa. xlix. 17. Bar. 16 and Jer. xxv., Isa. v. Bar. 16 and Dan. ix. 24-27, Haggai ii. 6-10. Bar. 7 and Lev. xvi. 8, 10, 21.

way three passages from the books of Psalms and of Job, "For He somewhere sayeth, And Thou wilt raise me up, and I shall confess unto Thee."* "And, I went to sleep, and slept; I awoke for Thou art with me." These texts are applied improperly to prove the resurrection of the dead, but the form of the citations is valid. The form may be correct and yet the interpretation false, but not reversely. "And again Job says, And Thou wilt raise up my flesh, which has borne all these things."† This class of quotations is sometimes so loose and vague that some critics refer them to the apocryphal books, but the writers themselves declare them to be spoken by God Himself "*somewhere*," which shows that they were taken from Scripture and made from memory.‡ Sometimes we meet with a paraphrastic synthesis of several texts, in which all the freedom consistent with quotation is used as in the New Testament, and even when the citation is incorrect, both in form and sense, we have a recognition of the principle. In Barnabas we find some signal examples of idealistic quotation, especially his definition or designation of azazel or the scapegoat. "Take two he-goats, good and like, and offer them, and let the priest offer the one goat for a holocaust, and let the other be '*accursed*.'"§ The one goat was set apart for sacrifice or atonement, the other, or azazel, as both the derivation of the term and the description of the function of the animal imply, was

* Ps. iii. 5; Ps. xxii. 25.

† Job xix. 26.

‡ σου—Clem. 26; Ps. xxvii. 7.

§ ἑπινατάρατος. Bar. 7; Lev. xvi. 8, 10, 21.

for removal or dismissal as the sin-bearer, laden with the iniquities of the people, and consequently accursed of God. These animals, thus disposed of on the great day of atonement, were complemental types of Christ, our Sin-bearer, under the double but not divided aspects of atonement and remission of sin.

5. Eclectic quotation is a select extract from a passage instead of the whole. Nothing in citation can be more natural, appropriate, and expedient. It contributes to the brevity, point, and force of a writer's argument. Barnabas thus analyses and cites two passages from the law and the prophet Isaiah: "Ye shall have nothing either graven or molten for a god to you;" and, "Who hath measured the heavens with a span, and the earth with the palm of the hand? Is it not I?"* In the "Martyrdom of Ignatius," an early writing, but not of the apostolic age, we find the martyr thus answering the Emperor by an excerpt from the law: "Trajan said, 'Dost thou then carry in thyself the Crucified?' Ignatius said, Yes, for it is written, 'I will dwell and I will walk among them.'"+ The citation and its interpretation are alike valid.

6. The prospective principle of interpretation, especially in its typical form, is carried to excess by these Fathers, and particularly by Barnabas, who finds types

* Bar. 12; Lev. xxvii. 15. Bar. 16; Isa. xl. 12.

† Ig. Martyr 2; Lev. xxvi. 12, 2 Cor. vi. 16.

of the person and passion of Christ, and of the institutions of the gospel, in almost everything connected with the ceremonial or ritual economy. Not only certain public persons and the public animal sacrifices, but the meat offerings themselves, and even the clean and unclean meats, were symbols both of present truths and of prospective Messianic benefits. Contending with the Judaisers, who maintained that Christians were bound to observe the law of Moses, he labours in several successive chapters to demonstrate by a tissue of frequently fantastic types, allegorically interpreted, that the ceremonial law was a transient shadow of the new covenant. And, accordingly, we expect to find in these writers typical prophecy, which is prophecy on the basis of type. On this principle most of their quotations of ancient prophecy were made. We recognise like citations in the New Testament as valid, and are bound to investigate and determine not only the fact but the form of the principle on which they are made, whether it be typical or direct; but in patristic quotation the same issues are not at stake, and it is sufficient for our purpose to find there the principle of Messianic prophecy. The Fathers cite and apply the same prophecies, and sometimes in the same way and on the same principles. In an uncritical age principles may be realised and acted on without having been made the objects of formal examination or of reflective consciousness. Philosophers, in the successful study both of matter and of mind, proceeded occasionally, and perhaps unconsciously, on inductive principles,

before Bacon published his *Novum Organum*, or Descartes his *Metaphysics*. The frequent difficulty of determining the specific character of a Messianic prophecy and the principle on which it is interpreted in the New Testament, is felt to be still greater in the case of the Fathers, who carried the Messianic principle so far as to find prophecies of Christ in plain historical statements, such as the following, which Barnabas applies to the crucifixion of Christ: "All day long I have stretched out my hands to a people incredulous and contradictory to my just way."* But all that our argument requires is evidence that ancient Scripture was interpreted by the Fathers as Messianic prophecy, whether direct or indirect. Barnabas applies distinctly, and apparently directly, to Christ the following passages:—"And again sayeth the prophet, He is placed like a strong stone for bruising;" and, "Behold I put into the foundations of Zion a stone, precious, elect, a corner stone, honourable." "And, again, the prophet says, The stone which the builders rejected, the same has become the head of the corner."†

SECTION THIRD.

We have found that the earliest Church Fathers distinctly quote, and generally even interpret, the Old Testament in the same way and on the same principles as the authors of the New Testament. We shall next

* Bar. 12; Isa. lxxv. 2.

† Bar. 6; Isa. viii. 14, Isa. xxviii. 16, Ps. cxvii. 12.

examine how these writers cite the New Testament, both gospels and epistles; and if we find that they are quoted in the same way as the ancient Scripture, we shall obtain a double analogy, the basis of a double or cumulative argument in defence of New Testament quotation.

1. Literal quotation appears upon the forefront of all these writings. Barnabas, citing a memorable saying of the Lord in the gospels, says, "Let us therefore take care lest we be found as it is written, Many are called, few are chosen."* Polycarp says, "Do we not know that the saints shall judge the world? as Paul teaches."† And again, "For I trust that ye are well exercised in the Holy Scriptures, as it is said, 'Be angry and sin not; and let not the sun go down upon your wrath.'"‡ Ignatius says, "The tree is manifest by its fruit."§

2. Substantial citation occurs frequently, and, whether made from memory or from the book, clearly shows that the Fathers, like the New Testament writers in their quotations from the Old Testament, and in their different reports of the sayings of the Lord, paid more regard to the sense than to the mere form of Scripture.

Polycarp in this way cites Paul, "According as He

* Bar. 4; Matt. xx. 16.

† Poly. 11; 1 Cor. vi. 2.

‡ Poly. 12; Eph. iv. 26.

§ Ig. Eph. 14; Matt. xii. 33. See also Poly. 7; Matt. xxvi. 41. Poly. 1; 1 Peter i. 8. Poly. 2; 1 Peter iii. 9. Poly. 10; 1 Peter v. 5. Diog.; 1 Cor. viii. 1.

hath promised us, that He will raise us up from the dead, and that if we walk worthy of Him, we shall also reign with Him.”* In the epistle to Diognetus we read, “Christ has taught us not to be solicitous about raiment or food.”† And of Christ it is said, “He Himself took our sins.”‡

3. Synthesis in quotation, involving the underlying principles of interpretation already indicated, pervades the Fathers. § Polycarp thus quotes in combination several of our Lord’s sayings—“But remembering what the Lord said, teaching : ‘Judge not, that ye be not judged. Forgive, and ye shall be forgiven. Be merciful, that ye may obtain mercy. With what measure ye mete, it shall be meted to you again. And blessed are the poor, and they that are persecuted for righteousness’ sake, for theirs is the kingdom of God.” On the same principle Clement cites the same or similar passages in a different order.||

4. Paraphrase in quotation, in a form as highly ideal as in the New Testament, is not uncommon in the Fathers. ¶ Barnabas, in a passage which stands connected with the prospect of perilous times, citing

* Poly. 5 ; 2 Tim. ii. 11, 12. See also Poly. 11 ; 2 Thess. iii. 15.

† Diog. c. ix. ; Matt. vi. 25-31. ‡ Diog. c. ix. ; 1 Peter ii. 24.

§ Poly. 2 ; Matt. v. 3, 7, 10, Matt. vii. 1, 2, Luke vi. 20, 36, 38.

|| Clem. 1, 13 ; Luke vi. 36, Matt. vii. 1, 12.

¶ Bar. 4 ; Matt. x. 32, 33, 38, 39, James iv. 7, 2 Tim. ii. 19. See also Bar. 7 ; Matt. xvi. 24. Clem. 23 ; James i. 5-7, 2 Peter iii. 4. Clem. 47 ; 1 Cor. i. 12.

the sense of several sayings of Christ regarding cross-bearing, which implies the hatred and avoidance of evil, sums up the whole in a paraphrase—"As the Son of God says, 'Let us resist all iniquity, and hate it.'" This quotation is a specimen of others of the same character, of which it may be said, "*Ex uno disce omnes.*" It may be compared with a similar citation in the Acts of the Apostles of a written or of an unwritten saying of Christ—"And to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."* Both agree in their form, which is a paraphrase of Scripture, or, in the latter case, the citation of an oral tradition, but they differ in their formulas of quotation, and especially in the tense of the verb. This difference of tense, however, which might appear to represent the one as a past oral utterance of the Lord, the other as a written and present saying, gives no support to the mythical theory of Strauss, which denies the proper date of the gospels, because we find the same tenses interchanged in the quotations made by the Fathers from both the Old and New Testaments.†

5. Allusion is of even more interest and importance in connection with patristic than with Scripture quotation, which is so complete and cogent that an array of

* Acts xx. 35.

† Clem. 46; Matt. xxvi. 24. Clem. 36; Ps. ii. 7, 8. Clem. 18; Ps. lxxxviii. 21, 1 Sam. xiii. 14. Clem. 56; Prov. iii. 11, Heb. vi. 9-11. Clem. 30; 1 Peter v. 5. 2 Clem. 5; Matt. x. 16. 2 Clem. 8; Matt. xii. 50. 2 Clem. 6; Luke xvi. 13.

references is less valuable. The quotations made by the Fathers are generally less definite, both in their formulas and forms, and more in need of the support of reliable allusions. Lardner and others, without any reason assigned, have employed these terms indiscriminately as of equal value. But it is evident that they are *formally*, if not alway *really* different, and of different apologetic value. There are three forms and grades of allusion in the New Testament and in the Fathers—general, special, and literal; to the general idea, to the substance, and to the exact form of the text, the last of which only can be said to be tantamount to a formal quotation. But even in the winding maze of allusion a guiding principle may be supplied. Ignatius especially alludes in all these forms to the gospels, which he styles in their unity “the gospel.” He also alludes to the Epistle to the Ephesians, which he calls Paul’s, as Clement does the First Epistle to the Corinthians. We may therefore lay it down as a general rule—that allusions, elsewhere found as formal citations, or made to documents which can be otherwise proved to have had contemporaneous existence, and to have been known and accepted by the writers, rise especially in their literal form to the value of express quotations.

(1.) We may here review the ground traversed on the field of patristic literature and the results gained. We have not quoted the doubtful or supposititious writings ascribed to these Fathers, such as the Second Epistle of Clement of Rome to the Corinthians and the whole seven epistles of the shorter recension of

Ignatius. We have followed the Syriac version, which contains three only of this number, the epistles to the Ephesians, to the Romans, and to Polycarp, which are unquestionably authentic and authoritative evidence not only of the authenticity of the New Testament, but of the way in which the Fathers cited it.

We have found a progression in the quotation formulas, according to which the authors or the books of the New Testament are more frequently and more distinctly named in the later than in the earlier Fathers. There is a gradual advance from the general to the particular, from the citation of Scripture to some particular writing or writer. This is accompanied by a corresponding clearness and fullness of the forms of quotation, which a similar examination of the post-Apostolic Fathers would show to be also progressive. Throughout these formulas and forms are the same in kind but different in degree. Both are closely connected and illustrated by a similar parallel in the nomenclature of the evangelical writings. The term *gospel* is applied in the New Testament, in Church history, and in modern use to the whole doctrine of grace or of Christ in the Christian revelation. Now, as the writings of the evangelists were produced separately, at different times, and by different writers, they would doubtless be called, as they were severally known and accepted, *gospels* singly, such as Matthew's or Mark's Gospel. But we have nowhere any ancient historical evidence or indication that only a single one of the four gospels was in use or was known to exist

separately.* The Churches are represented as possessing the entire collection of the four gospels, which, with special reference to their internal character as a fourfold revelation of grace, were first styled, "The Gospel," and then subsequently, and more specifically, with regard to their external unity as a collection, "The Gospels," or, "The Holy Quaternion of the Gospels," and "The Memoirs of Christ."

It is also evident that not only the variety of allusions in the New Testament and in the Fathers, but also occasionally the form of the quotations, are due to memory. Copies were scarce both of the Old and New Testaments, which were more in men's minds than in their hands. The use of memory may have also led to the occasional confusion of tradition with Scripture, observed especially in Barnabas, and to the quotation of the Apocrypha as authoritative.

(2.) We have also seen that the Fathers of the apostolic era interpreted Scripture on substantially the same rational principles as the authors of the New Testament, except the vicious method of allegorising, with which some of them were tainted, the result of the application of Oriental philosophy to Christianity. The errors of Barnabas—an Apostolic Father, contemporary with Ignatius and Polycarp, if not an apostolic man, the Barnabas of Scripture—sprang from the abuse of a right principle, the symbolic or typical, conspicuous in Scripture, and carried to excess in the symbolism of the East. It is also worthy of notice

* Olshausen, *Comment. on Gospels*. Introduction.

that this writer, whose name reveals his nationality, sometimes cited, like the inspired writers, the Hebrew rather than the Septuagint, the common source of quotation. In both cases this was done because it best answered the purposes of the writers.

(3.) We even find a parallel between New Testament and patristic quotation in those more doubtful and difficult instances which are nowhere formally found, the source of which we must either seek in the substance of Scripture, or in tradition, or in special revelation. The following citation of Barnabas, already adduced—"As the Son of God hath said, 'Let us resist all iniquity, and hate it'"—seems to embody the substance of several texts; while Luke's notice of the signal saying of the Lord, "It is more blessed to give than to receive,"* rather appears to be one of those traditional and well-known words of Jesus which were too numerous to be recorded. The only citation of any sort in *Hermas*—"The Lord is nigh to them that turn to Him, as it is written in *Heldam* and *Modal*, who prophesied to the people in the wilderness"—is evidently taken from a written tradition, though the same sentiment pervades the *Pentateuch*.† Jude's citation of a prophecy of *Enoch* regarding the coming of the Lord, not found in Scripture, was derived either from the apocryphal book of *Enoch*, which is a written tradition, or from direct revelation.‡

We sum up these observations by repeating that

* Acts xx. 35.

† *Hermas*; Num. xi. 26 27.

‡ Jude 14, 15.

the canonical writers and the Fathers substantially agree in their forms of citation, and that the difference of their principles of interpretation and application confirms the authority of the former, and finds its proper explanation only in the differential principle of inspiration.

SECTION FOURTH.

Corresponding forms of citation might be reproduced in order from the ante-Nicene Fathers, such as Justin Martyr, the great apologist of Christianity, Irenæus of Lyons, Theophilus of Antioch, and Clement and Origen of Alexandria; but as their evidence does not bear so directly as that of the Apostolic Fathers on a collateral department of our subject, the authenticity of the books of the New Testament, we merely submit for examination a table of reference.* It is evident that the prosecution of the method of adducing instances throughout the long line of the post-Nicene Fathers, Eastern and Western, Greek and Latin, the latter of whom cited the Vulgate, which is the version of a version, downwards to the scholastic writers, and on-

* *Substantial Quotation*—as Justin Apol. i. p. 75; Luc. i. 31. Just. Dial. p. 64; John xiv. 24. Just. Dial. p. 301; Matt. xxv. 41. Iren. Hær. lib. iii. c. 4; Acts xv. 39, and xvi. 8-11. Iren. lib. i. c. 16; 2 John 10, 11. Theoph. Autoly. lib. iii.; Rom. xiii. 7, 8. Theoph. Aut. lib. iii.; Matt. v. 28, 44.

Paraphrase—Just. Dial. p. 316; John i. 20, 27. Clem. Alex. Strom. lib. i. p. 346; Matt. vi. 33. Pæd. lib. ii. p. 100; John vi. 53, 54. Strom. lib. iv. p. 511; Phil. iv. 5.

wards to the Reformation and to modern times, were a task tedious and almost interminable. But we also find in these Fathers and schoolmen the same forms of quotation as in the New Testament and the earliest Fathers, accompanied with a growing tendency or gradual progress towards more literal or formal exactness. A Kempis renders the Vulgate of Job, "*Malitia est vita hominis super terram,*" thus, "*Tentatio est vita humana super terram.*" He combines and cites two passages from Ezekiel in this form—"Vivo ego, dicit Dominus, qui nolo mortem peccatoris, sed magis ut convertatur et vivat, quoniam peccatorum suorum non recordabor amplius, sed cuncta sibi indulta erunt."* The following passage, "*Iniquitates meæ supergressæ sunt caput meum et sicut onus grave gravatæ sunt super me,*" is thus condensed and quoted by Aquinas, "*Iniquitates meæ aggravatæ sunt super me.*"† It is also clear that the rationale of the forms of quotation lies mainly in these two pervading and regulating principles—the purpose of the writers, whether strictly demonstrative or merely didactic, or even devotional, and the accessibility of the sources of quotation. Hence, when their object was logical, their citations were more literal; when merely didactic, they were more free; while the rarity of copies of the Scriptures, prior to the completion or recognition of the New Testament Canon, and the multiplication and circula-

* A Kempis, lib. i. cap. 13; Job vii. 1. Lib. iv. cap. 7; Ezek. xxxiii. 11, Ezek. xviii. 22.

† Aquin. in Matt. cap. 6; Ps. xxxviii. 4.

tion of the Divine Oracles, threw them back, in a great measure, on their memories, which were saturated with Scripture. And, accordingly, the learned and devout Calvin, in his numerous letters, lately edited by Jules Bonnet, cites the Scriptures at once for the same purposes and in the same manner as the Fathers and the authors of the New Testament. He quotes the Epistle to the Romans thus: "Paul, treating of charity, does not forget that we ought to weep with those that weep."* The well-known text, "I know in whom I have believed," he thus paraphrases, without naming the author or the epistle: "You can say, with that valiant champion of Jesus Christ, 'I know from whom I have received my faith.'"+ His third letter is full of allusions, but does not contain a single formal citation.† The letters of Samuel Rutherford, in more modern times, written in similar circumstances, exhibit like forms of quotation.§ He thus cites the substance of the well-known text of the Christian life: "I live no more, but Christ liveth in me." He also selects and alters the tense of the verb of a sentence from a passage in the Psalms, "I bless the Lord who gave me counsel." In like manner he says that Christ's saints bear, "as the apostle saith, the remnants or leavings of the cross." The following citation is a synthesis of several passages: "Thank

* Calvin's Letters, vol. i. p. 295; Rom. xii. 15.

+ Letters, vol. i. p. 389; 2 Tim. i. 12. See also Calv. Sacs. p. 8, Gal. iii. 27, 1 Cor. xii. 13; and p. 10, Ps. cxix. 10, Ps. cxi. 1; p. 164, John vi. 56; p. 178, 1 Cor. xi. 27, 27.

† Letters, p. 382.

§ Letters, p. 196; Gal. ii. 20.

your God, who saith, 'I have the keys of hell and of death—I kill, and I make alive. The Lord bringeth down to the grave and bringeth up.' ”* These numerous but short letters, written in prison to friends for devotional and hortatory purposes, are full of formal citations, most of which are literal and of literal allusions equal to quotations. Owen, in his dogmatic and apologetical writings, cites the Scriptures in the same way. In the following citation the form of the original text is slightly altered, but the substance remains: “He hath also committed all judgment unto Him, that all men might honour Him, even as they honour the Father.”† He thus paraphrases the principle of legal obedience, “Do and live;” and the principle of the legal curse, “Cursed be every transgressor.”‡ We find also that philosophers as well as theologians follow the same mode of quotation. Bacon, the father of inductive philosophy, and the connecting link between the scholastic philosophers and those of the Reformation, thus freely renders Christ’s reply to the captious Pharisees, “The physician approaches the sick rather than the whole.”§ The learned and accurate Grotius cites Paul in the former of the following passages almost exactly, but in the latter quite loosely: “For if we believe that Jesus died and rose again, even so them that are asleep will

* Letters, p. 266 ; Rev. i. 18, Deut. xxxii. 39, Ps. xxii. 15.

† Owen’s Essays, p. 142, John v. 21-27 ; and p. 250, 1 John iii. 2.

‡ Owen’s Essays, p. 44, with Gal. iii. 12 and Gal. iii. 10 ; and p. 153 with Gal. i. 8-10.

§ Bacon’s Essays, p. 144 ; Matt. ix. 12.

God bring with Him ;” and, “ All things fall out for the best to those who purely worship God.” * The celebrated Butler not only quotes occasionally from the original instead of from the authorised version, but also modifies and adjusts the passage cited to his own text.† We shall merely add that similar forms of citation pervade the secular and religious productions of the modern pen, press, and pulpit.

SECTION FIFTH.

1. But it is more pertinent to our subject to notice the way in which the philosophers, mediæval and modern, cite the Greek and Roman classics. Livy’s character of Scipio Africanus, “ *Memorabilior prima pars vitæ quam postrema fuit,*” is thus paraphrased by Bacon, “ *Ultima primis cedebant.*” ‡ The same writer’s eulogy of Marcus Porcius Cato, “ *In hoc viro tanta vis animi ingenique fuit, ut quocunque loco natus esset, fortunam sibi ipse facturus fuisse videretur,*” he quotes substantially, “ *In hoc viro tanta vis animi et ingenii inerat, ut quocunque loco natus esset sibi ipse fortunam facturus videretur.*” § In the same way Spartian’s account of the life of Septimus Severus, “ *Juventutem egit erroribus, imo furoribus, plenam,*”

* Grotius, *Epis. Consol* ; 1 *Thess.* iv. 14, *Rom.* viii. 28.

† Analogy, part i. cap. 2, and part ii. cap. 4 ; *Prov.* i. 28, 1 *Peter* i. 11, 12. See *Newt. Cardiph.* vol. ii. p. 251 ; vol. i. p. 70 ; vol. i. p. 26.

‡ Bacon’s *Essays*, p. 95 ; *Liv.* xxxvii. 53.

§ *Advanc. Learn.* p. 177 ; *Liv.* xxxix. 40.

is thus altered and rendered, “Juventam plenam furorum nonunquam et criminum habuit.”*

This is the connecting link between ecclesiastical and classical citation, both of which exhibit the two general principles of scriptural quotation, the literal and the loose. We meet with like citation formulas as—“Apud Virgilium,” “Apud Livium,” “Ut ait Cicero,” “Horatius fingit,” “Quale est Sallustii,” “In tertio de Oratore ita Scriptum est,” “Cicero ad Brutum dicit,” “Homerus ait.”†

The citations themselves are generally literal, but often free. Neither the classical historians, nor even the classical poets cite each other with verbal accuracy. In the case of the latter, the prosody is certainly always preserved, but the words are sometimes altered, a word of the same quantity being put for another. Quintilian, the rhetorician, substitutes in citing the following line of Virgil *num* for *nunc*‡—

“Num quis te, juvenum confidentissime?”

In another citation we find *me* for *nunc*—

“Heu, quæ me tellus, inquit, quæme æquora possunt accipere?”

In the following passage—

“Addunt in spatia, et frustra retinacula tendens,”

* Essays, p. 94 ; Spart. Vit. Sev. P. 144 ; Virg. Æn. xii. 600. Advanc. of Learn. p. 2 ; Tac. xiii. 3. Essays, p. 95 ; Cic. Brut. 95.

† Quint. lib. ix. 1 ; Cic. de Oratore, lib. iii. 53. Quint. lib. xi. 1 ; Cic. de Orat. lib. iii. 55.

‡ Quint. lib. ix. p. 136 ; Virg. Georg. iv. 445.

we find in Virgil—

“Addunt se in spatia, frustra retinacula tendens.”*

Such instances of quotation from the poets by poets, philosophers, and historians might be multiplied. Even Quintilian, who dealt with words and discussed sentences, reckoned it sufficient in citing poetry to retain the sense and to maintain the integrity of the verse. In the same author we have this formal citation from Cicero ad Brutum, “Nam eloquentiam, quæ admirationem non habet, nullam judico.”† In all the extant letters of the Roman Orator to Brutus this quotation is nowhere formally to be found, but we find the substance of it in the following passage, regarding the eloquent Messalla: “Cave enim, existimes, Brute, . . . ut eloquentia, qua mirabiliter excellit, vix in eo locum ad laudandum habere videatur.”‡

2. We conclude the subject of analogous quotation by a reference to written reporting, between which and written citation there is a real agreement with a formal difference. The latter is the reproduction of a record or text, the former of a speech. Both agree in reproducing the substance or sense of the writing or utterance. Reporting, therefore, is analogous to quoting,

* Quint. lib. ix. p. 115; Virg. *Æn.* ii. 69. Lib. viii. p. 76; Virg. *Georg.* i. 513. Also Quint. lib. viii. p. 98; Virg. ii. 541. Hor. *Epis.* ad Pison.; Hom. *Odyss.* lib. i.

† Quint. lib. viii. cap. 3.

‡ Cic. ad Brutum, lib. i. epis. 15.

fulfilling the same conditions. Hence the Old Testament reports of the same communications, whether made directly or indirectly, and whether to the mind or to the ear, formally vary but substantially agree, as may be seen by comparing Deuteronomy with Exodus and Leviticus. The ten words, indeed, are neither a quotation nor a report, but a copy of the original text, written by the finger of God on tables of stone. And yet Moses in the second book of the law gives a version of the fourth commandment differing in some particulars from the original form in Exodus, and forming the basis of a new and special admonition.* The different reports in the gospels of the sayings of the Lord vary in form while they agree in sense. Even the grand Sermon on the Mount, once only recorded, may not be the very words of the great Teacher, of whose beautiful parables and speeches we certainly find different reports.† Even also the Lord's Prayer, which we might expect to be strictly literal, is reported with some verbal variations.‡ Josephus, the Jewish historian, reports the same speeches, such as Herod's to his men of war, with considerable variety.§ Classical historians, as Tacitus, Herodotus, and Livy, and poets, such as Hesiod, Homer, and Ovid, merely recite the substance of judicial

* Exod. xx. 8-11 ; Deut. v. 12-15.

† Comp. Mark iv. with Luke viii. and Matt. xiii. ; and Mark iii. with Matt. xii.

‡ Matt. vi. 9-14, with Luke xi. 1-4.

§ Comp. Wars of Jews, book i. cap. 19, sec. 4, with Antiq. book xv. sec. 3.

and municipal speeches and military despatches, and of the sayings and songs of their gods and heroes, with such prefaces as "ita," "in hunc modum," "ὥς," "ὅτως." On such occasions truthful representation, and not verbal accuracy, was all that was required or sought.

PART IV.



THE FORMS OF QUOTATION.

SECTION FIRST.

1. WE have already found five distinct forms of quotation in the New Testament from the Old. We have also discovered substantially the same forms not only in the Old Testament, in so far as the authors of it cite each other, but also in the earlier and later Fathers of the Church, and throughout the long and dreary reign of scholasticism, downwards to the Reformation. We have also seen that the theologians and philosophers of the reforming period and of more modern times likewise cite both the Scriptures and the classical authors in the same way as the New Testament. We have traced similar forms of citation from the prose and even from the poetry of the classics themselves. And we concluded by noticing the point of contact between quotation and relation, both in sacred and secular literature. We observed that these five forms might be reduced to two general classes, literal and loose, of which the others were less or more modifications and combinations. We also found a gradual progress towards more exact quotation, as either the subject or the object of the authors dictated, or as their circumstances

made it available. Literal citation may be regarded as the normal form, but the other forms are equally employed, and for similar reasons—the requirements, purposes, and facilities of the writers. And in making their citations the authors of the New Testament and the Fathers generally preferred the Septuagint, not only because its forms of thought or phraseology were more suitable to the conceptions and objects of most of the writers, but because of the general prevalence of the Greek language and its peculiar capability of containing the new ideas of Christianity.

The various attempts of learned critics to account for such forms of citation are quite inadequate. The frequent allegation of Olshausen and others, that the looser forms are wholly due to memory, is contrary to evidence. Both the evangelists and the apostles in their epistles directly quote sometimes from the Hebrew, sometimes from the Greek, and at other times from neither, according to the requirements of their subject. It is still more significant that when they exactly follow neither text, they verbally agree in many of their citations, a coincidence which cannot be accounted for by quotation from memory.* It is evident that as similar forms pervade alike all sacred and secular literature they must stand or fall together. It also follows that the attempts of certain learned Oriental scholars to reconcile New Testament quotation with the Hebrew text, on the basis of the various readings, or of the

* Matt. xi. 10, Luke vii. 27, Mark i. 2, with Mal. iii. 1. 1 Peter ii. 6 with Rom. ix. 33.

different senses of which the text is susceptible, whether read in its own or in the light of certain cognate dialects, though occasionally successful, are utterly inadequate to explain the whole phenomena. On several passages of Scripture, indeed, they cast a shade of light significant of alterations or applications, which scarcely affect the integrity much less the sense of the text; but they neither account for all the citations of Scripture, nor for the other analogous forms already adduced, especially the classical questions, which certainly cannot be traced to a slavish subservience to scriptural precedent. All such inadequate attempts assume as legitimate, and endeavour to impose a yoke of literalism too heavy for our fathers and for us to bear. This maxim of Horace must be our guiding principle—

“Nullius addictus jurare in verba magistri.”*

2. It is, therefore, evident, under all the conditions of the problem, that the *status questionis* must be determined or defined in the light of the general facts of quotation. In this view the question is not how any citation may have been made, whether from the book or from memory; nor its source, whether the Hebrew Text or the Greek version; nor even whether it be literal or loose. These are questions of subordinate importance, which by themselves neither determine nor vindicate the principles of New Testament citation. We must take our standard of quotation not from abstract ideas of what is proper but from

* Hor. ad Mæcen. lib. i. 14.

facts which show that it consists in the adequate representation or reproduction of the truth of the cited text. The questions, therefore, involved in the discussion and defence of principles are the following:—Is proper citation possible on such principles? Has it been realised in New Testament quotation? Is the sense of the cited Scripture fully or faithfully rendered? Do the quotations adequately reproduce that phase of the text which suited the writer's subject or object? In discussing such questions we must keep in view two considerations of importance. As the forms of these citations involve a corresponding sense or construction of the text, all quotations must be examined and vindicated in the light of the principles which regulate both their form and sense, which imply all the ordinary and available resources and methods of biblical exegesis. We must also remember that no theory can be accepted as sufficient which is not in harmony with the facts of all quotation. They must be all alike defended on the same rational principles and considerations, which are presumed to have determined their form and sense. The quotations of the New Testament, for which we claim no special privilege on the ground of its character, must be defended on the principles of reason and not of inspiration.

3. The literal may be regarded as the normal or highest form of quotation, but it were manifestly absurd on all grounds to deny the formal validity of the other subordinate forms which are found in Scripture. We

must not assume that verbal accuracy is the end, and therefore the test, of all citation, and thereby reject or except the less exact forms already advanced. We must rather assume in any attempt at vindication that the literary object of all quotation, sacred and secular, is to reproduce the correct sense rather than the exact form of the cited text. If this principle be ignored, the true relation of words and ideas is subverted, and the proper use of language misconceived; truth is made subordinate to form, and sense to sound. These forms may be defended as legitimate on several grounds. We might take up in order, and examine singly under their several categories, the whole of the New Testament texts, and determine whether they realise the proper idea of quotation. This, which has been already partially done in connection with the more difficult citations, may be found fully, if not finally, executed in several works of biblical exegesis. The object, however, of this work is not formally to examine these quotations one by one and to harmonise them with their sources, but to deduce and to defend the principles on which this is to be done, and to give both the logic of quotation and its logical application to Christian exegesis and apologetics.

We begin, therefore, our vindication of these forms by the question, Are the looser or freer forms manifestly incompatible with proper citation? Are they *prima facie* inadequate or insufficient to represent, according to the design of the writer, the primary or the secondary sense of a passage, the principal or any

subordinate idea of the cited text? We must answer in the negative unless we are prepared to maintain that literal citation only is valid, and that all the other forms, so closely woven into the tissue of all literature, sacred and profane, are illegitimate. But we further ask, In what respect are such forms insufficient? Is it not sufficient to render the substance of both the sense and the form of a text? or to idealise and paraphrase a passage? or to extract from a text a single sentence or thread of sentiment appropriate to the writer's text or object? or to represent the combined sense of several similar passages? Accordingly, we find such forms of citation actually employed by writers of different ages and of distant countries, writing in different languages, on various subjects and in various stages of civilisation. We must consider the logical value of this general fact, and not allow preconceived ideas of what constitutes proper quotation to neutralise or to weaken its force. We must accept and examine quotation in all its extent, as we find it in general literature as well as in the New Testament. The general adoption, therefore, of such modes of citation by writers of all ages and stages of intellectual development, must be regarded as rational or logically right. The scholastic maxim, as a test of truth, is applicable here, "*Quod semper, quod ubique, quod ab omnibus creditum fuit.*" Quotation which adequately represents the sense of a passage the general consent of the intellectual world declares to be founded on reason. Involving universality, one of the tests of even a necessary truth, it is

the testimony of human reason to the validity of such forms. They cannot be traced to mental peculiarities or to moral prejudice. And though they cannot be ascribed to fundamental or necessary laws of the human mind, which, like the general forms of human thought and language, must be followed, they commend themselves to human reason as being in the circumstances valid forms of citation.

Consequently, objections made to Scripture quotation, being equally applicable to all quotation, not only violate the analogy of facts and conflict with the general judgment of mankind, but prove too much, and therefore prove nothing.

4. But the general use of such principles of quotation proves them to be, not only just, but highly expedient, or suitable to the circumstances of their application. As applied to the text of Scripture, they play the part of the raindrops which unfold to our admiring gaze in the rainbow the manifold and rich colours of the pregnant light. They show the various forms which divine truth can assume, more wonderful and more significant than any fabulous transformations, without any loss or even change of its internal character. They reveal a diversity in unity, and a higher beauty in the divine word than appear in the material world anywhere. They are keys which open the Scripture cabinet, and display the gems and jewels which lie encased there, to be examined and employed to adorn the temple of the living God. They enabled

the inspired writers to apply the Scripture, not only to the form and colour of their own text, so as to become the weft of its warp, and to present a particular aspect of their subject, but also to suit their special object, whether demonstration, or doctrine, or admonition. All these objects were more suitably accomplished by a transformation or verbal adaptation of the form of the text, than by an application of it which left its form unaltered and its sense less perspicuous. All Scripture, being theopneustic, is thus more clearly seen to be profitable to the manifold wants of humanity.* Such considerations of expediency not only afford a defence of the principles of quotation, but a better explanation of the alternate and apparently capricious use and disuse of the Septuagint in citation, than can be found in any known analogical relations or spiritual principles. We do not find that this celebrated version is used or disused, according to its agreement or disagreement with the Hebrew. On the contrary, it is alternately used when it differs from the original, and disused when it agrees with it.† But if the specific object of the writers was to exhibit the fulness of Scripture, or to present it under a particular form for a special purpose, such irregularity was not only natural, but necessary, both in regard to the Septuagint and the Hebrew, between which, in this respect, there is no difference. This is, however, rather a mere literary curiosity in itself, than a question of principle, as affecting the inspiration and authority of Scripture

* 2 Tim. iii. 16, 17.

† Matt. xxvii. 9, 10, and John xv. 25.

except when the Greek version faithfully renders the Hebrew, to which we advert in the proper place.

5. These principles of quotation, thus vindicated on grounds both of reason and utility, may be applied in proof of the justness of the citations themselves. If the principles on which they are made be right and defensible, it will follow that the quotations are probably or presumptively correct representations of the cited text or truth. A right principle may, indeed, be misapplied, but a just form of thought or principle of reason, tends to regulate and determine its own application. We would, therefore, expect to find these quotations to be substantially correct, merely on the *a priori* ground of the principles on which they are made. And if they can be further shown, on a *posteriori* grounds, by a critical analysis of their character, to realise the proper and proposed idea of quotation, we need not, in the present unsettled and imperfect condition of biblical criticism, be either startled or staggered by a few apparent anomalies or discrepancies, much less propound or parade them as misquotations and palpable disproofs of the inspiration and authority of the New Testament. Thus, the different forms of quotation afford us inductive principles, which we may carry in our minds and apply as keys to assist in unlocking the mysteries of the several forms. And if in any instance they prove inadequate, reason requires us to review our principles, rather than condemn the citations as inaccurate. And since the forms of so

many can be explained and vindicated, we may conclude that others, not yet solved, are still not insoluble. We would merely add that any remaining difficulties may be solved, or at least objections be silenced, by the following considerations. The generally recognised Hebrew text may not be in every instance genuine, or the original text of Scripture. We have ample evidence of its general integrity, but not of its absolute verbal accuracy or identity, as the authorised recension of some ancient prophet or inspired apostle. The various readings of ancient Scripture, though they neither affect the substance of revelation nor the principles of quotation, certainly solve some of its formal divergencies arising from the similarity of letters, which have occasionally been interchanged.* Besides, we ought to make the same allowance for occasional obscurity in the sense of the ancient Scriptures as of the ancient classics, on the text of which we expend endless time and toil of revision and translation, rather than convict the authors of absurdity, of false prosody, or of improper idiom. The candour and caution, also, of true philosophy forbid *a priori* conclusions and precipitate judgments, founded on a narrow basis of evidence; and require us to await fresh elements of solution here, as in all scientific difficulties, seeming anomalies, and even contradictions. No existing literary or philosophical or scientific system, nothing but the exact sciences themselves, can abide the crucial test of

* Comp. Acts xiii. 41, with Hab. i. 5; and the Heb. of Ps. xix. 13, with Sept.

perfect harmony or self-consistency, from the abnormal phenomena of physical science upwards, to the apparent contradictions of natural and revealed theology, the anomalies of moral science, and the antinomies of rational philosophy. There are many things on earth, as well as in heaven, not yet written down in our philosophies, none of which on these subjects can be said to be exhaustive, homogeneous, and self-harmonious. Moreover, expositors may certainly be wrong in their attempts to harmonise the citations of the New Testament with the Hebrew text, as they have been in their harmonies of the gospels, and of science with revelation. Their exegesis is not to be regarded as final, nor their imperfect success to be ascribed to inaccurate citation.

SECTION SECOND.

We proceed from principles of quotation to principles of interpretation, the mutual relation of which has been already indicated. The former are in a great measure conditioned and characterised by the latter, the discussion of which involves principles both of revelation and of interpretation, which go together. Hermeneutical principles are founded chiefly on the revelation principles of progression and unity already stated. Any defence of these principles must assume that the Old Testament was rationally written, and is therefore to be rationally interpreted. We must deal with it from the critical stand-point of reason, and not from the theological stand-point of inspiration. It

must be shown that the apostles reasonably interpreted what the prophets reasonably wrote. Revelation, though not the outcome of reason, but founded on the basis of a divine delivery, direct or indirect, of supernatural facts and doctrines, must be rationally expounded, and all principles of interpretation be rationally vindicated. It does not claim to be exempted from rational interpretation because based upon hyperphysical phenomena, or phenomena due to direct divine interposition, sometimes singly efficient, sometimes coefficient, and at other times merely counteractive of natural powers, but in every case the incoming of a new power or cause, resulting either in a higher effect of the same kind, or in a new effect of another kind, such as the miracles of the dividing of the sea, or of the resurrection of Lazarus. New Testament quotation must therefore be handled and defended in the same way as ecclesiastical and classical citation.

1. The psychological principle, which is the common basis of all other principles, and the general stand-point of which they are merely special views, can scarcely be said to need vindication. The interpreters of any text or record ought to look at it from the author's view-point, to see it with his eyes, to enter into his conception, so as to be in full sympathy with him and his objects. They must read any book or passage of Scripture in the light of the writer's thought, gathered from his own context and from his history, and not in the light of anything external to the

text, whether an abstract principle or a formulated creed of the Church, or even a concrete truth of Scripture. The neglect of this condition of all sound interpretation accounts for much of the partial, party-coloured, and perverse exegesis by which Scripture has been disfigured and defamed.

2. The grammatical principle is the first law of all interpretation, and though it may appear self-evident, and in no need of vindication, it has been widely controverted and counteracted. It is equally applicable to literal and to tropical texts, both of which are to be interpreted grammatically, according to the proper sense of the words in the circumstances. This sense, whether literal, tropical, or typical, is always *one* and not many, even when it combines two correlated and analogous though disparate subjects. It is *one* even when twofold, with a double reference to two similar subjects, and not double, both literal and figurative, and therefore the principle of interpretation is also *one*, the philological or grammatical, and not double, both literal and allegorical. Otherwise, on any other method of interpretation, if this first principle of language were violated and the *usus loquendi* disregarded, the formation and philosophy of language would become impracticable, and its interpretation so irregular and uncertain as to be impossible. Other principles, whether employed singly or conjointly, have run to such excess of riot as to explode themselves, and to leave the true principle conspicuous

and commanding as a column amid a heap of ruins. The history of the application of a principle is the witness of its truth or its absurdity. Thus tested, philological interpretation, on the broad basis of grammar and not of narrow literalism, is vindicated as the only rational and reliable principle. All Scripture is interrogated and interpreted by the authors of the New Testament upon this principle, the violence^{ation} of which has occasioned the extremes of rationalism and allegorical mysticism so conspicuous in Rabbinical literature and in both ancient and modern Church dogma. The Jewish doctors allegorised the literal and literalised the allegorical, producing negative morality, rational theology, and Christology without the cross. The opposite ecclesiastical schools of Alexandria and Antioch, represented respectively by Origen and Theodore of Mopsuestia, were founded on these two conflicting principles of interpretation. The former attributed to Scripture three elements—the literal, the moral, and the mystical, the last of which contained two senses, the analogical and the anagogical. Theodore dwelt almost exclusively on the letter of Scripture, which he thereby rationalised, assigning to the ancient prophecies a merely literal, logical, and present application. These counter-tendencies, after having produced and pervaded the rationalism and mysticism of the scholastic period, and been repudiated by the reformers of the sixteenth century, reappeared in the writings of Grotius and Cocceius, and still appear in modern Christian spiritualism, especially in

Swedenborgianism, and in the many but kindred forms of rationalism and literal millenarianism. Extremes, first seen in operation in the ancient pagan, Jewish, and ecclesiastical schools, are found, after having run their long and divergent course, to meet in an unnatural and arbitrary interpretation of Scripture, contrary to the great philological principle of New Testament exegesis, which not only recognises both the historical truth or literal sense of the text and its deeper spiritual significance, but combines the latter with the former as its natural basis.

3. As the interpretative principles of analogy and type rest on a common basis of similitude, we shall pave the way for their vindication by developing and defining the various kindred forms or figures of speech under which it appears. The Scripture abounds with symbols, both things and words, the ground of which in every form is similitude, real or apparent. The metaphor, based on the resemblance between two things, which image one another, is manifestly the germ of all symbolism, whether single or sustained. Even in such figures as synecdoche, where a part represents the whole; or metonymy, where the effect stands for the cause; or personification, where personal properties are ascribed to impersonal things, there are not only the ideas of coexistence and of causal connection, but an underlying basis of real or of phenomenal resemblance between part and whole, between the nature of the cause and the nature of the

consequent, and between a person and the thing personified.

The language also of the enigma, such as Samson's riddle of the honey in the carcase of the lion, is not necessarily figurative; but it covers a mystical meaning by being purposely indefinite and obscure.* But similitude is manifestly the ground of all allegory and analogy, proverb, parable, and type employed in the communication or in the elucidation of truth. These are all intimately related, not only in their principle, but in their structure and uses.

Analogy, in the form of logical comparison, implies a radical correspondence or agreement between things or thoughts, whereby we can reason from the one to the other, or predicate the same things regarding them. Such analogy pervades the Scriptures, and is the principle of many quotations.†

Allegory, as David's vine brought out of Egypt, and planted in the land of Canaan, the Song of Solomon, Isaiah's song of the fertile vineyard, Paul's representation of the two covenants under the emblems of Hagar and Sarah, and our Lord's figure of the vine and branches, is simply a sequence of continuous metaphor, or a series of set and sustained symbolism, representing generally, under the form of fiction, but sometimes of fact, the spiritual principles of the kingdom of God. This definition is justified both by its

* Judges xiv. 14.

† Ps. lxxx. 8-16; Isa. v. 1-8; Gal. iv. 22-28. "ἀτινα ἔστιν ἀλληγορούμενα."

etymology* and by its use, which declare it to be an extended trope, by which one thing is expressed and another thing resembling it is meant.

Parable and proverb are closely connected with one another, and with the figures already defined.† The same Hebrew word covers both, which contain in common the ideas of similitude and comparison.‡ They are figurative sayings, single and complex respectively, involving comparison on the ground of similitude. The parable has two forms, a developed and an undeveloped form. In the former it is substantially a historical allegory, or figurative representation of things wont to happen, for moral purposes, but more complete in form and more definite in significance than mere allegory. In the latter form, as applied to a concrete case, or derived from it, it is a figurative comparison between two things, which, from its form and sense, naturally becomes or passes into a proverb, as is seen in the writings of Solomon, and other proverbial sayings of Scripture.§ Hence the Greek biblical equivalents correspond,|| the one completely to the generic Hebrew word in all its uses, and the other to the proverb specifically, which means

* ἄλλος, and ἀγορεύω.

† 2 Sam. xii. 1-6; Ps. lxxviii. 2, with Matt. xiii. 13, 35; Judges ix. 7-15; Luke xii. 41; Matt. xiii. 18-24, 31, 33, 36, 53; Matt. xxi. 33, 45; Mark iv. 10, 13; Mark vii. 17; Mark xii. 12; Luke viii. 9, 11; Luke xiii. 6; Luke xv. 3; Luke xviii. 1, 9; Luke xix. 11; Luke xx. 19.

‡ ὅμοιον

§ Proverbs *passim*, and Luke iv. 23.

|| παραβολή, and παροιμία.

in all languages a saying of common use, or maxim of common life, coming forward in common conversation, and involving a comparison between things, such as, "Physician, heal thyself," and "The labourer is worthy of his hire."* Hence, also, these words are used synonymously in the Greek of the Old and New Testaments, and specially in John's Gospel,† the parable in a particular form becoming proverbial, and the proverb parabolic, as involving in its concrete form comparison. And as all figures or symbols are less or more obscure, half-concealing, half-revealing, both the proverbs and the parables of Scripture are veiled or hidden, and, as such, employed for special purposes. Together, they combine the ideas of resemblance and comparison, currency and mystery.

Analogy is a radical correspondence or agreement between things or thoughts, whereby we can reason from the one to the other, or predicate the same things regarding them. It pervades the Scriptures, and is the principle of many quotations. There is a real agreement between the facts adduced, the principles involved, and the doctrines taught. Herein it differs generally from tropes, allegories, and parables, where there is similarity of form, but no unity of principle, while it specially agrees with the type. These homologous facts furnish moral principles and spiritual truths, which were applied by the Apostles to the corresponding facts and principles which emerged under the new economy. They have no prospective signi-

* Luke iv. 23.

† *παροιμία*, John x. 6 ; John xvi. 25, 29.

ficance by themselves, like the types, in virtue of their peculiar form or place in the divine economy, though they sustain the same relation to the uniformity of the divine moral government and the progressive evolution of the divine redemptive work. As a principle of interpretation, it is as undeniable, and as reliable, as the uniformity both of nature and of the divine moral government, and as the manifest progression of revelation and of the work of redemption. It is in its principle logically as true as that things which are equal to the same thing are equal to one another, and, consequently, that the same things may be predicated of both alike. Underlying unity of principle between things or events involves logical inference from the one to the other, and the legitimate application made in quotation.

Moreover, if the logic of analogy be denied we must also renounce induction from classified analogous facts, which involve a common principle of agreement, and thus at once subvert the new method of the sciences and arrest all scientific discovery and advancement. Logic, also, would become limited to deduction from assumed primary or secondary truths, in which the conclusion is merely an evolution of the premises, and available only for the defence of realised or of reputed truth, according to the method of Aristotle, so long and so injuriously applied to theology. Even pure logic, or the science of the harmony of thought, and the exact sciences themselves, would become discredited, because logic which could not be applied in

sustained reasoning to the same truths, quantities, and relations of things, could not be formally self-harmonious; and being thus incapable of verification, could only be regarded as an unmeaning formula, a treacherous light leading to the vortex of absolute scepticism where nothing can be known.

4. The facts of analogy with the principles involved meet and merge in the type, which is accordingly defined in Scripture as being generally an analogous instance or example, either for imitation or for warning.* They both rest upon an ultimate basis of fact or reality, in which they differ from metaphor, allegory, and parable, which may rest on mere resemblance. In all these forms of thought or speech we must deal first with the words, and next with the things denoted by them, which in turn represent higher truths or realities. But the form of the trope is figurative, the allegory is generally both fictitious and figurative, the parable is literal in language but figurative in thing, and rests generally on a basis of wonted fact, in which it coincides with analogy and type.

It follows that the things denoted by example, shadow, and type are analogous.† The first denotes the mechanical pattern or rough outline of heavenly things, the second its spiritual significance, and the third both together. The significance of the type in the New Testament may be thus developed. The generic or primary sense is a stroke or blow, then the

* 1 Cor. x. 11.

† ὑπόδειγμα, σκιά, τύπος.

mark or impression so produced.* The more specific senses† are a figure or pattern of things or persons present, a material or a moral model according to which they are to be conformed.‡ Then, next, it becomes a prospective sign or shadow of things or persons to come, or still more generally of the characters and relations, official rather than personal, of men, as of Adam and Melchisedec, who were types of Christ.

It is thus evident that the type proper in its full form is an accomplished fact or transaction, involving and presenting a present principle or truth, which is not merely a symbol, but a sample of higher truth to be revealed. This definition completely realises the New Testament idea of the whole Mosaic ritual, and of the historical types of every kind and grade, as being collectively shadows of better things to come, of which Christ is the body.§ The types, not merely as acted but as written, are not figures of speech nor historical records, but the literal records of facts or events, containing a present truth, the sample of an ultimate truth, its counterpart or complement. The first duty, therefore, of the critic is to find the type and then the antitype. We may find the former apart from the latter, the present involute or truth of a fact apart

* John xx. 25—τύπος.

† Acts vii. 44 ; Amos v. 26 ; Acts xxiii. 25 ; Rom. vi. 17 ; Phil. iii. 17 ; 1 Thess. i. 7 ; 2 Thess. iii. 9 ; 1 Tim. iv. 12 ; Titus ii. 7 ; 1 Peter v. 3.

‡ Rom. v. 14 ; Heb. vii. 3. Melchisedec, “ ἁφωμειώμενος τῷ υἱοῦ τοῦ θεοῦ ”—the Son of God being both architype and antitype.

§ Heb. x. 1.

from its ulterior development, but we cannot determine the latter apart from the former or primary principle. It is not necessary to decide, in connection with any investigation into type or prophecy, how far the divine element or idea was realised by either the recipient or the writer of the revelation, because such knowledge of the divine design is not necessary to the prophetic character of any communications. The human authors of both type and prophecy sometimes wrote or spoke without foresight, sometimes without knowledge, and sometimes even against their will.*

5. The proper or plenary definition of the type contains all its elements or properties, which may be thus evolved in order. We have already seen that there lies between type and antitype a real unity of idea, which excludes all fanciful allegory and baseless analogy by which the literature of the subject is disfigured, showing that mere resemblances have been mistaken for realities, and that a lawless imagination has framed types where rational criticism could not find them. This continuity of idea enables us to thread our way through the long and obscure vista of type and countertype, which are found to be merely different forms and degrees of the same truth.

It follows, also, that types have a special significance, the ultimate corresponding to the present typical truth, which also like typical prophecies may be fulfilled in more than in one of the stages and departments of the

* Gaussen on *Insp.* p. 234. Transl. 1850.

kingdom of God, all of which are closely related and pervaded by common principles. Their relations, accordingly, are seen to be fixed and determinate, even in the only two instances in which they might appear to be interchangeable, in the one of which the tabernacle is said to be the antitype, not of the heavenly temple, but of the prior type or pattern shown to Moses on the mount, of which heaven is the real antitype; and in the other Christian baptism is presented as at once the countertype of the waters of the flood, as a medium of preservation, and as the type of regeneration and remission of sins.* Moreover, the ancient types are not only founded on facts or transactions, but upon facts generally of a very signal and significant character, and upon the more special arrangements of divine wisdom for the advancement of the scheme of revelation and redemption. The chief of these were the typical relation of Adam, as the federal head of all mankind, to Christ, the covenant Head of redeemed humanity; the Abrahamic covenant, involving the coming of Christ and the calling of the Gentiles; the deliverance of the chosen seed from Egypt, and their introduction into Canaan; their subsequent redemption from captivity in Babylon; together with not only several other subservient transactions or events, but more especially with the whole Mosaic ritual, which is expressly interpreted as a shadow of better things to come.† Accordingly, these outstanding historical and ritual types

* Heb. viii. 5; 1 Peter iii. 21.

† Heb. x. 1.

alike possess not only a special significance, but a peculiar and prominent form, having a special and distinct evangelical counterpart. Their particular forms, which embody a divine idea, when read in connection both with their appointment as events or institutions, and with the prophecies and promises with which they are generally associated, are shadows which forecast ultimate realities. The typical system, therefore, was more directly connected with the development of divine revelation and redemption than the ordinary events of the divine moral government, which form the ground of analogical interpretation. The divine revelation was thereby not only delivered here a little and there a little, at sundry times and in diverse manners, but also developed. The typical relations of such persons as Adam and Melchisedec, and even Isaac, to Christ were developed by the legal types, which also, together with the grand redemptive events, were still further unfolded and interpreted by the prophecies, direct and typical, which read at once the revelation past and future. Revelation as progressive was developed in its delivery, and delivered in its development, which things are merely different aspects of the same divine self-manifestation. From the beginning revelation came, like redemption itself, from God Himself, and was not an evolution, even under divine guidance, of the contents of the human spiritual consciousness. The Old Testament revelation, also, like the New, of which it is the counterpart, was founded on extraordinary events in the intercourse of

God with man, which succeeded and revealed each other. The patriarchal dispensation, during which there was no written revelation, because God conversed with men, together with the subsequent development of the law and the prophets, may be regarded as corresponding to the actual life of Jesus Christ on earth, of which the gospels are the fourfold memoir and the doctrinal epistles the ultimate development. Revelation, as from the first a development of the divine word spoken or written, differs widely both from the extraneous accretions or traditions of the Jewish Talmud, which is a collection of merely human dogma, and from the patristic development of doctrine, which was made not from the divine word, but from the subjective belief of the Church.* Accordingly, the one development ended in a plenary or perfect revelation, God who spoke in past times to the fathers having spoken unto us by His Son, the highest and final form of His self-manifestation; the other terminated in a tissue of truth and error, the result of various hostile elements and influences, and in which error ultimately predominated in the abnormal and successive growths of Gnosticism, Mysticism, and Romanism.

We also add that these types, to answer the design of their appointment, must have been not only knowable, but less or more known by spiritual Israelites, who might have seen that the blood of animals could not atone for human sin, because there is between them no natural connection, much less any adequate

* See Dr. Rainy's "Delivery and Development of Doctrine."

proportion. Their form, also, as well as their substance, especially as read in the light of the character of the economy and of the divine promises, might have been seen to forecast the future. If they had not *appeared* to preintimate better things to come, and have thereby sustained the faith and hope of the people, they could not have fitly formed part of a preparatory dispensation. It is essential to the character both of a prophecy and of a type, which is a silent prophecy, that at least the rude outline of their meaning may be understood before their fulfilment. We are expressly told that the prophets, with this general idea in their minds, searched both the time and the character of the times, which the Spirit of God in them did signify when He testified beforehand the sufferings of Christ and the glory that would follow.*

In the determination of types and prophecies we have certainly to deal both with the divine and the human elements embodied there, but we have, as theologians, to do with the former more than with the latter. It is not necessary in any special instance to determine precisely *how far* the human writers, or the revelation people, realised the divine idea. The more completely the human mind conceives the divine, both in His works and in His word, the nearer does it attain to true science; still such knowledge is not necessary to the *existence* of the phenomena of nature or of revelation, in both of which God's thoughts are not as our thoughts, nor His ways as our ways. It is just as

* 1 Peter i. 10-12.

certain that spiritual Jews saw through the veiled face of Moses the face of Christ, and looked steadfastly to the end of that which is abolished, as that others, especially of the later Jews, regarded the initial and transitory economy as the full and final form of the divine kingdom, and were indignant even at the idea of innovation or of abolition.*

6. But, on the other hand, the Apostles, contemplating the law from the high stand-point of the gospel, read and rendered, as faithful interpreters, the real and full significance of the divine truth embedded there. This is evident from the whole tenor of their writings, but more especially from such prominent passages as declare that Abraham rejoiced to see the day of Christ; that believing Israel ate the same spiritual bread and drank the same spiritual water as we ourselves, even Christ the manna and the water of the desert; that they all died in faith, not having received the promises; and that the Abrahamic promise, in particular, is fulfilled in Christ, and in the calling of the Gentiles to the fellowship of the gospel.† These writers put into the vague and indefinite formulas of the law Christ, their real and full value. It is also evident that they regarded themselves as expounding the Old Testament, and not as accommodating it to evangelical ideas and uses. The accommodation theory is not only inadequate

* Acts xxi. 21.

† John viii. 56; 1 Cor. x. 1-4; Heb. xi. 39; Gal. iii. 8; Rom. iv. 16; Acts iii. 25.

to explain the phenomena, but charges the authors with culpable incapacity and disingenuity, which would subvert at once the authenticity and the authority of both the gospels and the epistles. It is a baseless assumption with the view of escaping from acknowledged difficulties in connection with the problem of quotation, which it encumbers rather than relieves.

We conclude this attempt to develop the proper typical idea by remarking, that though it is a first principle of science and theology that no more causes natural or moral are to be admitted than are real and necessary to explain phenomena, and though unity is the end of all true science, the view here presented is not only as much in harmony with the unity of revelation as any system of simple symbolism can be, but is more adapted to the whole form and objects of a rudimentary dispensation.

7. Such being the full and proper definition of the type, its place and use in the divine revelation and in New Testament quotation become necessary in the circumstances. Neither types nor typical prophecies, indeed, can be said to be absolutely necessary as modes, or as component parts of a divine revelation of redemption. The Son of God might have become the son of man immediately on man's fall, the first-born seed of the woman might have been the seed of promise, and paradise have been no sooner lost than won. But it is evident that the relation of the modes and times both of revelation and of redemption might be

such as to require types, both as parts and as proofs of better things to follow. We find, accordingly, that it was the will of divine wisdom to throw the redemptive work of Christ into the distant future, called "the fulness of the time," for reasons which, if at all discoverable, must be gathered inductively from the facts of redemption, instead of being deduced from the attributes of God and the general principles of His moral government. This purpose, taken in connection with the salvation of men during the long interval, rendered a typical system conditionally or provisionally necessary, as part of a preparatory but progressive and unique revelation, coupled with a gradual development of the divine kingdom by didactic teaching and practical training. The revealed law of the initial kingdom must be such as at once to instruct the Church in the knowledge of salvation, to shut her up unto the faith to be revealed, and to conduct her down to Christ, not only in point of fact, but in point of faith and feeling. And this, again, could be best effected, not merely by direct promises and prophecies, but by a systematic series of historical and ritual types and typical prophecies, founded upon facts in the experience of the Church. Merely verbal communications, or abstract representations of sin and holiness, atonement and salvation, would not have been intelligible apart from their actual delineation in historical facts and religious rites addressed to the external senses. The types were a kind of pictorial writing, admirably adapted to the pupilage of the Church, aiding also not a little our

conception of divine realities, and revealing the unity throughout of the revelation of grace both in words and in ideas. These types, being a series of pictures and the typical prophecies illuminated pictures, together constituting a picture gallery of spiritual realities present and prospective, were a kind of teaching specially accommodated to the minority of the Church and to her preparation for the antitype, or end of the whole economy. We find a complete analogue in the symbolic actions and parabolic representations of the Great Teacher, by which the infancy of the New Testament Church was educated. Types and parables are alike adapted to babes, who need milk and not strong meat, and must be led forwards from first principles to perfect truths. It is, therefore, evident that the New Testament authors would have misconceived the Old if they had not interpreted the types as they have done.

8. Type and prophecy are related, as the basis and the towers of a building, or as a perspective view in different degrees of elongation. The prophets appear to have generally received their communications in the form of mental visions, in which their utterances were characterised by timelessness and ideality. Their minds, in the first instance, were receptive and not reflective; their faculties, when stimulated by the communication, were constructive rather than analytic; and, consequently, their writings are more descriptive than distinctive. We have already shown that they under-

stood the relative order in time of the events predicted, but not the precise period of their accomplishment in the progress of the divine kingdom. Their visions were a grand perspective view of the future, which took note of the order of events, but not of the special modes or times of their occurrence. Their descriptions, also, of things were ideally perfect in their form, and not according to the measure of their form at any stage or period of their progressive fulfilment. The grand realities of sin and salvation, reward and penalty, were seen and depicted in their ultimate and full results, and not merely in their successive and modified forms. This fact, which is most conspicuous in typical prophecies, such as the deliverances from Egypt and Babylon, not only accounts for the colours of the picture, gloomy or glowing, which appear to outshine reality, but is in perfect harmony with the relation of type and antitype already indicated, and with the development of revelation and redemption.*

We have already noticed that there are two classes of prophecy—direct and indirect; and two kinds—non-Messianic and Messianic. And though there may be a difference of opinion respecting the category or the character of particular prophecies, two distinct classes are generally acknowledged. All prophecy, indeed, which is fulfilled in the times and kingdom of the Messiah, may, in this sense, be termed Messianic. It is also admitted that Messianic prophecy consists of

* *British and Foreign Evangelical Review*, 1872, April and October. *Arts*, i. and vi.

two kinds—direct and typical—of which the latter is a combination of type and prophecy, made in different ways, which need not be specified, because they must be all expounded and defended on the same principle. There is, also, room for different opinions of the manner in which they were combined in the conceptions of both their authors and their interpreters ; but the fact of some kind of combination must be admitted. The view of the Church Fathers generally, that all Messianic prophecy is spoken directly of Christ, without reference to any human medium or circumstances, not only fails to represent the language of the writers, but misrepresents the Messiah, by ascribing to Him confession of personal sin.* Another school of interpreters, represented by Hengstenberg on the Continent, and by Alford in England, makes the subject of most Messianic prophecies, especially those of the suffering Messiah, to be an ideal rather than a real personage ; Christ collective, or Christ in the Church His body, and not Christ personal. Any advantages which this view may betimes appear to possess are more fully realised on the typical principle, as generally maintained ; while the language of such prophecies clearly presents the present personal situation of the writer as the basis of the prophetic prospect, and speaks of the personal Christ, and not merely of Christ in the Church, too decidedly and directly to admit of an ideal interpretation, which introduces vagueness and confusion into the prophetic representation.

* Ps. xl. 12 ; Ps. lxix. 5.

9. The truths already elicited and applied in connection with types are alike applicable to the interpretation especially of typical prophecy. That the prophets intended to prophecy and predicted events, which the apostles interpreted as fulfilled in the new economy, is undeniable. Otherwise, not only would language have no meaning, and their writings no credibility, but prophecy, as a miracle of knowledge, must be regarded as impossible. We need not discuss or define how much could be known by natural suggestion and rational foresight in the circumstances, and how much was revealed. It is sufficient to know that the prophecy was prior to the event, and that holy men of old spake, being moved by the Holy Ghost, and not by their own will. They may not have known reflectively the form of their own prophecies, whether direct or typical; but the spirit and style of their utterances show that they generally spoke consciously of Christ, which is the highest kind of Messianic prophecy.

We find, then, that New Testament quotation is made throughout on the principle that prophecy must be read as it is written. Its ideal or perfect pictures of things are applied to successive events, which do not realise their full significance. And, yet, this progressive fulfilment, which merely requires similar events, occasions no difficulty of interpretation. It is always interpreted as accomplished in events which, if there be any recognised connection between words and things, must be regarded as its complement.

It is also equally evident that its interpreters looked

to the divine as well as to the human idea or element, and read the ancient prophecies inductively, and not merely deductively, in the light of the facts of the gospel, and not merely in their own light. And as they knew that the old prophets ministered, not unto themselves, but unto us, the grand facts and truths of the gospel, they read and applied their prophecies in the light of the times of their accomplishment.

10. Messianic prophecy is uniformly interpreted as such, whatever view its interpreters may have entertained of its form or structure, whether direct or typical. The correct interpretation of any prophecy does not depend so much on its formal as upon its real character, and the mode of its application. And when, in any instance, its principle is admitted but its application denied, the question must be determined exegetically. The Messianic prophecies applied to the grand facts and doctrines of the gospel must be examined and vindicated individually.

It is of more importance to determine the conception of the relation of type and antitype in the minds of both their authors and their interpreters. Typical prophecy was both written and rendered as having a double reference, in the type to present, and in the prophetic word to future realities, which were regarded as two forms of the same underlying truth, and not as disparate subjects, the one of which, as in allegory, is a mere symbol of the other. New Testament interpretation deals with the words of such prophecy in

both its applications, and thereby maintains throughout the real unity of the revelation, instead of dealing, as in the interpretation of allegory, first with words, and next with things, as the symbols of truths.

11. This subject affords a fit opportunity of defining the mutual relations of the divine purpose, the divine prophetic word, and the divine promise, which have occasioned considerable discussion among students of prophecy, and clear views of which are essential to its correct interpretation.

The secret or subjective will of God is absolute or unconditioned in all circumstances, at once underlying and determining all the divine works and the divine word in every form of prophecy. "Known unto God are all His works from the beginning of the world." "And His counsel shall stand, and He will do all His pleasure." Prophecy, in reference to the divine will, simply or subjectively, is absolute, and must be fulfilled, being coincident with the divine decree, the ground of which is unconditional. But applied prophecy, viewed in its objective form as a divine communication addressed to the human will, presumed to be free and not forced, is certainly conditioned by human free agency, and contains, accordingly, the elements or aspects of promise and of condemnation. As, indeed, all physical contingent events, being mutually related or interdependent, are mutually conditioned in regard to each other, yet absolute in relation to the divine will in the law of causation; so

prophecy, involving promise and threatening, is conditioned yet absolute, the conditioned absolute, God thereby declaring and doing His will under certain conditions of human choice or conduct, to which in His moral government He has respect. Prophecy, therefore, in this form is conditioned, not in anthropomorphic accommodation to the human faculties, but in real accommodation to facts. This conception of prophecy in this aspect, while it maintains the unity of the divine will throughout, leaves the question of the divine decree in its relation to human responsibility unsolved, and perhaps insoluble.

12. This view may serve as a key to the solution of parallel difficulties. God is said both to repent and to be incapable of repentance. He repented that He had made man and destroyed the old wicked world. And He repented that He had made Saul king, and deposed him from the throne. And yet we are told that He is not a man that He should repent, nor the son of man that He should change. Repentance has two forms, internal and external, the latter being the effect and outward evidence of the former. The divine will, as incapable of repentance, is absolute; as mutable, it is conditioned by human conduct; according to which Saul was rejected from being king, because he had rejected the Lord. But the divine will was one throughout regarding both his appointment and his deposition; for Saul was given in His anger, and taken away in His wrath. The change,

therefore, was apparent, and not real—a change of procedure, and not of purpose, which throughout was one. The phraseology of such passages is anthropomorphic only in the sense in which all language is human, being the product of the human faculties and forms of thought.

13. We place synthetic interpretation last in the order of vindication, because it implies the other principles already discussed. The substance of several passages is combined and interpreted either grammatically, analogically, or typically. It is founded on the unity of the revelation, or of the dispensations, a truth which cannot be denied without denying not only the uniformity of the divine operations, but more especially the unity of revealed religion in its several forms, and thereby even the unity of the divine nature. We would be also thrown back on one or other of the following theories :—On simple Gnosticism, which attributed the Old Testament, as well as the creation of the world, to the Demiurge, on the ground of their alleged imperfection; or on Gnosticism in the form of Marcionism, which rejected the Old Testament because of the prominence of the attribute of justice there; or we must endorse the rationalistic principle, which practically disunites the economies by explaining away the distinctively typical and sacrificial elements of the law; or, again, admitting the element of sacrifice, we may on the same vicious principle substantially dissolve their connection by

exaggerating the secular aspects of the old economy, and by representing circumcision as the seal of a civil instead of a religious covenant, and the primary institution of the Passover as a merely memorial, and not as at once a sacrificial and a typical ordinance. But the Apostles manifestly treated revelation as one whole throughout, to be interpreted as it is written. As, therefore, we find synthesis in the Old Testament as well as in the New, we must accept the principle, unless it can be shown to be misapplied, as not only just, but the key to the fulness of Scripture and the solvent of many difficulties in biblical exegesis.

PART V.



APPLICATION OF PRINCIPLES.

SECTION FIRST.

1. WE have noticed the various ways in which the quotations already adduced are applied by the writers of the New Testament. They may be said generally to be employed for doctrine, for argument, and even for mere illustration in the few cases of formal accommodation. Together, they present a special and splendid illustration of the text, "All Scripture is theopneustic, and profitable for doctrine and for reproof, for correction and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Our object here is to apply these quotations to certain departments of biblical criticism and of biblical doctrine. We shall employ them to demonstrate both the external and internal unity of the canon of revelation. And we shall proceed upon the method of rising from facts to principles, and of reasoning from the greater to the less, from the more distinct to the more obscure, that the argument may be all the clearer and more conclusive. As the books of the New Testament are universally acknowledged to have existed

by the end of the second or the beginning of the third century, we shall advance the evidence afforded by the quotations of the earliest Fathers for the credibility of the New Testament, and specially of the four gospels. These writers possess in point of proximity more than they want in point of formal and full quotation, so that they are singularly valid and valuable witnesses to the authenticity and authority not only of the cited books of the New Testament, but also of the Old. We shall restrict the argument to the value of their attestation, without attempting to produce the other branches of the evidence, external and internal, which may be found duly estimated and applied in various works on the subject.

We shall find that the argument from the Apostolic Fathers is cumulative, being founded on the double analogy contained in their at once quoting the New Testament as they cite the Old, and in their quoting the Old as it is cited in the New. And we shall endeavour to adjust the argument so as historically to meet the different assaults that have been made upon the credibility of the gospel history, which, though frequently challenged by unbelievers without the Church, was not denied by Christian critics till towards the close of the last century.

2. These attacks may be designated as the historical, the rationalistic, in the two forms of naturalism and supernaturalism, and the mythical, represented respectively by the following theories. The learned

Eichorn, of Göttingen, in the beginning of the present century, endeavoured, in his "Introduction to the New Testament," to establish the plausible proposition that there is no evidence of the existence of our gospels before the end of the second century, when the general judgment of the Church selected and acknowledged as credible four out of the many floating and jarring narratives which laid claim to this character. This theory admits the general credibility, but denies the authenticity of the Fourfold Gospel, and thereby breaks the connection between these two things, and leaves the truth of the gospels defenceless and vulnerable both in the heel and in the head. This theory is in all respects unhistorical. We have adequate historical evidence that apostolic writings were not only carefully preserved by tradition in the Church's memory, but also jealously conserved in her archives or depositories, so that spurious gospels or epistles would not have gained general acceptance as authentic and authoritative.

Moreover, though the Council of Hippo, in 393, united by a decree the smaller divisions of the writings of the New Testament in one collection, still there is ample proof that the canon was completed and acknowledged long prior to this date; while there are absolutely no historical traces of such an act as this theory presumes.

Schleiermacher, who acknowledged a supernatural element in Christianity, and combined in himself the spirituality of the Mystics with the rationalism of

the Gnostics and the Scholastics, admitted, like Eichorn, the general authenticity and truth of the gospels, but represented them as a crude but candid story, out of which reason, by a process of historical analysis, must elaborate the real history. This theory breaks down all the defences of the gospel history nearly as completely as the following scheme of pure rationalism.

The pure rationalists of the school of Tübingen, including such men as Baur and Zeller, Schwegeler and Köstlin, whose guiding principle is that pure reason is at once the *source* and the *test* of truth, admitted that the gospels contain a basis of truth, but denied their authenticity and general credibility, especially in regard to miracles, and ascribed their origin or composition to the circumstances of the times, in which they found at once their *date* and their *design*.

3. Every form of the rationalistic theory assumes what is amply disproved by facts—the intellectual, if not the moral incompetency of the writers of the gospels; while the speculation of the school of Tübingen is contrary to the general fact urged by Olshausen to sustain their authenticity, “that we nowhere find in any writer of any part of the ancient world any indication that only a single one of the four gospels was in use, or ever known to exist separately. All possessed the entire collection of the four gospels.”* This also the celebrated Tertullian, in his reply to the heretic Marcion, who rejected Luke on doctrinal grounds, main-

* Introduc. (Clark).

tained to be a fact so undeniable in his day that he laid the weight of his whole argument upon it.*

It is hardly less evident that works, originated or composed on this principle, could not have been so generally accepted as apostolical without evidence, and that, even though they had been so formed, we would still expect to possess some historical traces of their origin.

The theory of a *protevangelion*, or primary gospel, prepared by the Apostles as a common guide-book for themselves in their ministry, and employed by some critics to harmonise the formal similarity of the four gospels with their frequent dissimilarity, as it denies their individual authenticity, is open to the same historical objections as the other theories. Such a gospel, even though well authenticated, and necessary either to the uses of the Apostles then or of the critics now, would rather prove, what rationalism most abhors, that the supernatural element common to the four gospels is integral, and not adventitious.

The notorious Strauss, who was both the pupil and latterly the master of Baur, absolutely denied the historical truth of the gospels in any sense, by maintaining the wholly negative and destructive theory that they are merely a collection or concretion of oral myths or legends, formed around a nucleus of truth, which grew up like a fungus in the early Christian Church, and of themselves account for the miraculous element in them. But, as if conscious that he propounded a literary romance rather than a reality, he

* Adv. Marc. c. 2 and 5.

has studiously left both the precise period and the cause of their composition undetermined. This speculation, like the physiological theory of transmutation of species in its connection with the more general theory of development, is fitly designated mythical, for it cannot point to a single historical specimen as the organic remains of the process of transformation of the fungous myth, by which it professes to account for the gospels. The more recent rationalist writers on the Christian evidences, such as Mr. Arnold* and the author of "Supernatural Religion," occupy the same stand-point, and differ merely in the length to which they carry their principles. Their tactics consist in not only minimising adverse evidence, but in denying its validity. The latter writer rejects the fragments of Muratori and Apollinaris, because they conflict with his theory. Both alike maintain that the earliest patristic citation is not from our gospels, but from earlier writings. Arnold asserts that the record of the life of Jesus Christ, when we first get it, has passed through half-a-century or more of oral tradition, and at least through more than one written account. He gives one long passage from Clement to show that the Fathers always cite the Old Testament literally. But we have given many passages to prove that they cite the New Testament, as both they and the evangelists quote the Old, both loosely and literally, and without naming in either case the authors, so that we have thereby a double analogy, which links

* Arnold, *Contemporary Review*, 1875, Art. 1. and "Super. Religion."

together in the bonds of the same evidence the authenticity and authority of the Old and New Testaments. And even, though it were otherwise, the degree of accessibility of the primary texts or records would of itself at once occasion and account for certain differences of citation. Such assertions, unsupported by any real evidence, are not only neutralised, but the opposite is established by the double analogy of quotation.

4. We have said that the Apostolic Fathers quote the New Testament, as we have seen that they cite the Old, both literally and loosely, naming at the same time the writers or books cited, or the Scripture generally. We have adduced frequent instances of formal quotation of this kind. We have also found a numerous array of allusions to both the gospels and the epistles of such a character, and made in such circumstances, as to amount to formal quotations. Literal references, especially when taken in connection with a general acknowledgment of Scripture, or, in particular, of the books alluded to, the existence of which may also be otherwise proved from contemporary history, possess the evidential value of formal citations. We have also shown that these Fathers quote the New Testament exactly as the New cites the Old. If, therefore, patristic citation from the Old Testament be held to prove the existence of not only the books cited, but of the volume as a whole, the same analogical argument is applicable to the New

Testament. The evidence is the same in both cases, which must stand or fall together. And therefore the quotations of the early Fathers, made in the same way as the New Testament cites the Old, prove the age and authorship or the authenticity of the cited writings of the New.

Moreover, as these Fathers quote expressly certain books or authors of the New Testament, the presumption arises that allusions similar in form to formal citations are also real quotations, and have the same logical value. And, further, as they also cite certain epistles already named, which not only embody, but allude to prior well-known and admitted facts as their basis, we have here another presumption, apart from other evidence, that such facts were not only orally transmitted, but recorded; that the Gospels are the seed-plot of the epistles, the facts of which they are the philosophy—the historical basis of their developed doctrine.

The Gospels, therefore, are to be regarded as authentic on grounds of both positive and negative criticism.

5. It is evident that the authorship and the credibility of any writing are closely, if not ^{caus} casually, connected. The testimony of an author who wrote at the time and in the midst of the events recorded is presumably true. And if he also give sufficient evidence of his intellectual and moral competency, his testimony is to be accepted as credible. The earliest

patristic quotation proves that the gospels were written in the age to which they profess to belong, and by authors who were not only, as eye-witnesses, entirely conversant with the facts recorded, but whose writings show their intellectual, and their sufferings for the truth their moral competency as historians. They themselves appeal to their personal knowledge and sufferings for the gospel as an obvious evidence of their competency and the credibility of their testimony, which formerly was wont to be attacked by avowed unbelievers only. And even now it is the mental ability of the writers, and the facts of their testimony, that are arraigned, and not their moral competency, nor the validity of argumentation from competency to credibility. But our special argument here from the facts of quotation is founded on the testimony borne to the credibility of the gospels by contemporary authors, who, as the disciples and associates of the Evangelists, must have known their competency, and the truth of their testimony in the circumstances. They would not have cited as credible what they did not credit, and they would not have accepted as true, without the amplest evidence, statements on which the weightiest issues, temporal and spiritual, depended. And more especially, as we have found that the earliest Fathers expressly mention some of the earlier Pauline epistles, such as those to the Ephesians and Philippians, and the first to the Corinthians, the authenticity of which is admitted by hostile critics, we can occupy this new position and thence

review and command the whole battle-field. We have in them direct evidence of the truth of the principal facts of Christianity, and, therefore, of the credibility of the gospel history. This ought to be made, especially in the present state of the apologetic controversy, the principal position, instead of being, as hitherto, regarded as merely subordinate, and even as itself needing support.

On such a combination of evidence, which cannot be advanced in favour of any spurious work of antiquity, the Four Gospels are to be regarded as historically credible.

6. By a similar argument, containing an essential point of difference, the truth of the Old Testament may be also demonstrated. The New Testament contains clear quotations from at least twenty-five out of the thirty-nine books of the Old, which is cited under the divisions or designations of "Moses," or "the law and the prophets," to which is sometimes added the "Psalms." These facts of themselves prove that not only the several books cited, but also the whole canon of the Old Testament, were accepted, not only by the authors of the New, but by the people to whom the revelation was given, who received them as credible on evidence similar to that on which the credibility of the New Testament rests.

The argument in this form, and at this stage, regards the Apostles as mere historians, and Jesus Christ as a merely human teacher, citing for certain purposes

existing and acknowledged writings. But when we come to the question of authority, which does not depend merely on the objective truth of the Scriptures, but on God speaking in them, we must take our stand on the higher ground of inspiration. We have seen the evidence, as derived from quotation, on which their credibility rests; and we now advance a step by maintaining that their truth involves their inspiration, and thereby their authority. As Jesus Christ promised to guide His Apostles by the Holy Spirit into all truth, and to bring to their remembrance all that He had spoken, and as they themselves not only expressly claimed infallible guidance, but best knew the kind of influence under which they spoke and wrote, we must regard the New Testament as the inspired, and, therefore, authoritative will of God through human free agency.

And, moreover, as Christ, the incarnate Word of God, and His inspired Apostles, quote and apply the Old Scriptures so frequently and so faithfully, we must regard them not merely as inspired because credible, but as authoritative, both because they are inspired and because they are so pronounced by the Lord and the inspired authors of the New Testament. From the wide field, therefore, of biblical and patristic quotation we draw the inference that all Scripture is given by inspiration of God, through holy men moved by the Holy Ghost. We are not called on to discuss here the *nature* and *extent* of inspiration, or the distinction that may be made between revelation and inspiration. It is evident that the early Fathers of the Church did

not attempt to define the character and degree of inspiration which belong to the Scriptures. It is also clear that the subjective influence under which they claim to have been given involves a corresponding objective character or property of the records, whereby they are really the word of God throughout in true objective expression or development. This is more important to the biblical student than any line of demarcation which may be drawn between revelation and inspiration, which being intimately, if not inseparably connected, may be so defined as either to include or to exclude one another, according as they are regarded as differing in kind or merely in degree. But as these terms are both applied to Scripture, and cannot be shown to be synonymous, inspiration, in its full and proper sense, is to be regarded as the subjective influence or condition necessary to receive or to deliver the truth communicated by revelation.

It may be further argued, both from the nature of the case and from Scripture itself, that the language as well as the matter of revelation is inspired. Both are given alike and at once in inspiration. Paul declares that he uttered spiritual things in spiritual words, not in the words of man's wisdom, but in the words of the Holy Ghost. And as inspiration is a subjective state under divine influence, it must extend to both the *form* and the *substance* of the revelation. It appears, indeed, to be impossible to separate these two elements in any communication, human or divine. The one psychologically involves the other less or

more, especially in intense mental states, which spontaneously embody themselves in corresponding words. This view of inspiration, as dynamical, places the plenary inspiration of all Scripture on a solid basis, such as the mechanical theory, which represents the writers as the passive instruments of the Spirit, cannot lay. Revelation is seen to be the word of God in the fullest and most literal sense, and the verbal differences in the several reports of our Lord's sayings in the Gospels, as well as the free translations and even departures from the Hebrew in several quotations, if they cannot be regarded as the primary and very words of God or of Christ on the occasion, are still the very words of the inspiring Spirit. Any argument against verbal inspiration from such sources argues ignorance of the real nature and extent of the divine influence, assumes as true the palpable absurdity that language best suited to one age or occasion is best adapted to all others, and also limits the free agency of the Sovereign Spirit, who is a law unto Himself, while His operations are diverse and yet one. We conclude, therefore, that the volume of the book of revelation is one, and throughout the word of God, stamped without with the seal of Heaven.

SECTION SECOND.

New Testament quotation equally demonstrates the internal unity of revelation. We find there two covenants of life, generally designated as the covenant of works and the covenant of grace. The former was

made with man unfallen, the latter was made by God with His Son, and given to man fallen. The one having been broken is abolished, the other being fulfilled by Christ remaineth. As revelations of the divine will they closely followed one another, and thus the restoration to God followed the fall. The covenant of grace was revealed successively to Adam and to Abraham, to Moses and by Christ, under different forms of development, which are to each other as the germ, the blade, the ear, and the full corn in the ear. The Sinaitic covenant was a preliminary form of the dispensation of grace. Its peculiar national character was the Theocracy, all its moral, religious, and civil laws having been directly given by God, and administered under Him by judges and kings, priests and prophets. As a rudimentary and theocratic dispensation, its component parts were all combined in one formal covenant, which could not have assumed any other form in the circumstances. Each of these elements had its own specific and appropriate use. They were respectively the rule of religious belief, of moral obedience, and of social life. The ceremonial institute formed the substance of the covenant of grace, the moral and civil laws were merely codicils or corollaries appended, just as the law is added to the gospel, good works to grace, under the new dispensation, especially in the grand Epistle to the Romans, which begins with the cardinal doctrines of grace and ends with the cardinal duties of life.

These quotations, then, enable us to demonstrate

the substantial identity of the dispensations, and to deduce important apologetical inferences. The two forms of the covenant are united organically, like the root, trunk, and branches of a tree, which is pervaded from the root to the topmost branch by a common system of tissues and fibres, sap-veins, and circulating fluids. They are radically and vitally connected, like the head and all the members of the body.

(1.) They are united providentially or historically. The Theocracy ended with the captivity of Judah; the revelation was closed soon after her return from captivity. Ezra was the last inspired scribe, and Malachi the last prophet; but the dispensation continued till Christ, by whom it was fulfilled and abrogated. The Jewish nation was the Lord's covenanted people; Jerusalem was the centre of His kingdom, the temple the seat of His glory, and the Shechinah the symbol of His presence as theocratic King.

We find a continuous chain of historical facts pervading and connecting these economies. These facts are of two kinds, ordinary and extraordinary. The former are like the underlying and invisible rocks which unite two countries divided by a chasm, or two continents divided by a sea. The histories of both dispensations show a fine network, a wondrous web of ordinary providences, fitting into each other, and fulfilling one will. There is, indeed, *no sacred historical link* across the chasm between them—no prophet crying in the desert during the dark ages of Judaism, and ostensibly preparing the way of the Lord; but the

Apocrypha and the Targums, profane histories and the writings of the Jewish Josephus, demonstrate the continued identity of the Jewish nation amid many catastrophes, the continuity of the course of divine providence towards the Church, and the continuous connection of the economies. Jesus Christ was born of the Jewish nation, and of the royal family, under the same dispensation of grace, and amid the same continuous march of grand moral events. And even during the darkest ages, when there was scarcely a star in all the sky, ordinary events were paving the way for a better dispensation, a more excellent way, according to the voice of all the prophets.

The extraordinary moral events which pervade the Old and New Testaments are like a series of erupted rocks, of upheaved mountain chains, which hide their heads in heaven. Both economies were alike introduced, pervaded, and sustained throughout by a grand course of similar moral miracles. There is a complete moral analogy between them, ending in the logical proof of a perfect moral identity. No other religion has ever furnished or appealed to such evidence of its origin and authority. These grand events fall in and fit into one another, forming part of a common divine plan and common continuous providence. The Judaism of the Old Testament historically ends in the evangelism of the New. Both the underlying and the outstanding historic bonds of unity are palpable. A series of events, thus developed and linked into each

other, proves that these dispensations are *substantially*, if not *formally* one.

(2.) They are also connected prophetically. There are distinct kinds of Old Testament prophecy fulfilled in the New. There are typical persons and typical places, typical institutions and typical events of the old economy, realised in the gospel. All these are silent prophecies, the significance of facts, revealing the dawn that would chase the shadows away.

And, then, there is the grand array of word prophecies, shining like stars in the night until the day dawned and the day-star arose.

We have also distinct classes of prophecies, already enumerated, in the Old and New Testaments. Some of these are as clearly fulfilled as others are manifestly unfulfilled. Many of the former are fulfilled in the latter; while some of both Testaments overleap the events of the evangelical history, such as the planting and propagation of Christianity, and terminate in long posterior events. Some are single prophecies, having but one reference, and fulfilled in single or solitary events; others have a double reference, a temporal and a spiritual aspect, and both an early and a late fulfilment. Some, accordingly, found a complete present accomplishment in the events of the time; but most prophecies have a progressive development or fulfilment, embracing and being fulfilled in the similar grand moral events of successive ages. But all clearly fulfilled prophecy, of every kind and class, identifies

the economies, and binds them together by bonds that cannot be broken. Every prophecy of the Old fulfilled in the New links them together by a chain of adamant. And the prophecies common to both, clearly accomplished in the later events of the world or the Church, are a double-linked chain, uniting both economies, and declaring them to be not disjointed and discordant systems, but parts of a grand moral unity in diversity—elements of the great redemptive plan of love and wisdom—the woof and warp of the variegated web of providential grace, which God has been weaving since time began — winding labyrinths of which we have the clue—mysterious plots of which we know the plan.

(3.) They are identified morally and spiritually. The same moral principles of truth, justice, and benevolence prevail throughout the Scriptures. The normal moral code of both Testaments is the same. The Decalogue is the moral law for all men and for all ages. It consists of two grand principles, supreme love to God and sincere love to man, on which hang all the law and the prophets and apostles, as all the branches of a tree depend upon the trunk. The ground or basis of obedience is the revealed character of God, and especially His love as the Lord our God and Redeemer, and the motive or mainspring in the human soul is felt love. The righteousness of this law the Son of God, as the Son of man, has not only fulfilled but magnified and made honourable. And, accordingly, obedience under the gospel is enjoined on

the same grounds and from the same motives—love to God for the manifestation of His love in the character and work of Christ. The new moral commandment of the gospel is certainly not that we love God supremely or one another with a pure heart fervently, but that we love each other as Christ hath loved us. It is a new yet an old commandment, old as Adam in its principle, and as Moses in its formal basis, and new merely in its formal motive, the gracious work of Christ, which is a new thing in the earth, a new form of the divine love.

We also find that all the spiritual feelings required and actually exercised under the law and the gospel are the same. The form of worship is different, but the spirit is one. The former, accordingly, is changed, but the latter abides unchanged and unchangeable. The same faith and the same fear, the same hope and the same joy, the same humility and the same holiness, run like a perennial stream throughout both economies. The principles of subjective religion are throughout the same. A complete moral and spiritual identity prevails.

(4.) They are identified doctrinally. Their doctrinal oneness is as conspicuous as the harmony of the solar system, as the unity of the earth itself, or the unbroken unity of the arch of heaven. Not only is the grand method of salvation doctrinally the same, there is a complete and constant agreement in the minor details of the development of doctrine, expressed in different languages and in different forms of phrase-

ology. Christ and the authors of the New Testament constantly quote and comment upon the facts and doctrines of the Old Testament as inculcating the same truths which they more fully developed and declared. It is, indeed, their text-book and book of reference on all occasions. They treat the doctrine of the old prophets as the same as their own, both in its source and in its substance. A grand series of writers of different ages and countries, some of whom were ignorant of each other's writings at the time they wrote themselves, have concurred in revealing the same truths in different forms to us, on whom the ends of the world are come. The Scriptures, like Joseph's coat, are of many colours; and like Christ's, without seam, woven from the top throughout.

(5.) They are related exegetically. The two Testaments are mutually interpreting. The New Testament interprets the Old, which in turn illustrates the New. Both are to be expounded on substantially the same principles. They are like a double lock with double keys, either of which opens both compartments. Necessary to one another and unintelligible singly, the one unlocks the other. We read the Old in the clearer light of the New, and the New in the light of the language and literature of the Old. The philological and exegetical uses of the Old Testament are invaluable. As the human race was furnished through the sensible signs and sacrifices of the law with the high ideas of sin, satisfaction, and salvation, realised in the gospel, we must now read the dispensations in

each other's light. The Epistle to the Hebrews in particular is a key to the symbolism of the law, which is a rude outline of the gospel, but the life of Jesus Christ, the end of all the law, is the light in which we read those mystical sacrifices which threw their shadows before them, and now shed down their light upon the cross. The law and the gospel are not merely the lesser and greater lights that rule night and day, but binary stars that commingle and combine to dispel the darkness of the moral world.

(6.) The Old and New Scriptures, as thus internally connected, are consequently related apologetically. We have not only the evidence of external and internal testimony in favour of their credibility and authority, but the evidence of their internal harmony in proof of their divine origin, authority, and perpetual obligation. The same things are demonstrated in different ways and from different stand-points. In estimating the value of the internal argument, it is of importance to notice that a revelation and a dispensation, though mutually related, and probably contemporaneous and coincident, are certainly not identical. The revelation is not the dispensation, but its law. The dispensations, both old and new, commenced, and were carried on for a time, without written revelations or records. There was, indeed, an oral, but there was no written revelation. The economies were established less or more, especially the patriarchal and evangelical, and then their laws were recorded. Oral revelation, or a divine communication from God to man, is the

instrumental cause of any form of the kingdom of God, and a written revelation its law. In one or other form, revelation mediately creates and directly regulates the dispensation.

Hence the form of a dispensation may be changed, and yet the revelation remain; the one may not only be fulfilled while the other is not annulled, but the abolition of the one may become the confirmation of the other. Besides, a dispensation may change its form and yet retain its substance. The Old and New Testaments contain merely two forms of the same covenant of grace. Consequently, changes which affected the form of the dispensation would not affect the substance of the revelation. Hence the New Testament is not an absolutely new revelation, but another and higher form of the old revelation. Modern errors, Continental and British, regarding the character, authority, and permanence of the Old Testament, and specially of the Decalogue, arise mainly from misconception on this subject. They confound the revelation with the dispensation, and then reason analogically, that the abrogation of the latter involved the abolition of the former. They ignore the fact that the law embodies and exhibits the same spiritual and immutable principles of morality and religion as the gospel. A new and clearer exhibition of old truths is also confounded with truths absolutely new. It is also forgotten that, in connection with the permanence of the revelation, the question, or the contrast, is not between the moral and the ceremonial element of the

revelation, but between the permanence of the revelation and the change of the dispensation.

These preliminary observations are illustrated by the following apologetic inferences from the internal unity of the revelation already demonstrated :—

[1.] The analogy of the facts of history or providence proves that the God of nature is the God of providence, the God of history the God of revelation, and particularly, that the Author of the Old Testament is the Author of the New. Gnosticism, the first and most formidable speculative heresy of the early Church, ascribed creation and the Old Testament to the same evil author, the world-god, and the New to the God and Father of Jesus Christ, sent to deliver mankind from the bondage of corrupt matter. Marcion, who was a Gnostic, not only rejected the Old Testament, but all the gospels except Luke's, which he also purged of its supposed Judaism. Our modern Marcionism, though less negative, is not much more rational. We find the same carnal views of the Old Testament, and, consequently of its Author, formed also from similar stand-points.

[2.] The identity of the moral and spiritual principles of Scripture evinces a common origin in the divine nature, of which His will is the index, and His word the law. It proves them to be alike divine and immutable. Their formal expression may change, but their substance is permanent—the underlying principle of the form is free from all change. Thus, the peculiar Judaical form of the preface to the ten

commandments, and the form of the promise annexed to the fifth commandment, contain two spiritual and immutable principles.

It also follows, from what has been already said, that there may be a progressive development of revelation without an increment of essentially new truth. As the oak lies in the acorn, so the New Testament lies in the Old. The new phase of truth, as a development or fuller revelation, is merely relatively new—a new phenomenon, and not a new truth. Neither the morality nor the religion of the Old Testament are so clear and full as those of the New, but they are the same morality and religion. The inner and outer religious life of saints under both economies are the same in kind, though they are or ought to be different in degree.* The new facts of the gospel history have not altered, but merely enlarged the basis of both doctrinal and moral theology. Thus, the incarnation of the Son of God, the grandest fact of history, together with all the singular events of His life, death, and resurrection, is a new and unexampled phenomenon, the basis not of other truths, but of higher truths of faith and moral duty than were revealed and inculcated in the law. But even these new facts and higher truths were preintimated, or prefigured since creation and the covenant, so that they appear as fuller and clearer revelations of similar grand facts and principles of belief and duty. The revelation preceded and proclaimed the facts and doctrines, and the philosophy

* Heb. xi. 13-40.

follows the facts. And, therefore, although the facts as facts, or events of time and space, be new, neither the facts nor the truths are new in reference to the revelation, which contained much that was misunderstood by the people to whom it came. The law was the nursery of the gospel, as the gospels are the nursery of the full gospel of the epistles. Jesus Christ carried the law forward to its ultimate development, and became its end both for revelation and for righteousness. At once the goal and the glory of the law, He supplied new motives to belief and obedience—rather than an entirely new, much less another basis of faith.

In like manner, in the moral region we have in the gospel merely a fuller and clearer enunciation of the morality; not of the law of natural conscience, but of the revealed law of the Decalogue. As revealed religion is higher than natural religion, so revealed morality is higher than natural morality. The foundation of all moral obligation is the moral relations of the Creator and the creature. Natural moral duty rests on the facts of creation and providential care only; but revealed morality embraces all the divine and human correlations of creation and the cross, which are fixed and immutable. The Decalogue, as something more than natural morality, is the divine and unchangeable expression in Ten Words of the whole of our moral relations, adapted in its form to the circumstances in which it was given. Hence we may have better morals and higher developments of moral law in the gospel, but we cannot have other or higher

morality in kind. We have in the New Testament ampler and clearer announcements and applications in morality as in religion. We have morality in a life which is more vivid and striking than in a cold code. The life of Jesus Christ is more expressive, and, therefore, more impressive, than the Decalogue. It is a living law, which gives not only the precept, but the special instances or illustrations. The gospel history, the Sermon on the Mount, the doctrinal epistles, and especially the twelfth chapter of the Epistle to the Romans, are commentaries on the law and confirmations of its truth and perpetuity. The evangelical commandment, "And ye ought also to lay down your lives for the brethren," cannot be higher in principle than the moral teaching of the law in obedience to which the Jewish saints laid down their lives for Christ and the Church.* The morality of the gospel cannot be higher in kind than that of the law, when one grand end of the former is to restore humanity by redemption and regeneration to the obedience of the grand principles on which hang all the law and the prophets—supreme love to God, and sincere love to man, known by Jewish believers, and beyond which we cannot further go. The new commandment which Jesus gave His disciples is new only in its motive, His own example, that we love one another as He hath loved us.

Hence we conclude that neither the Decalogue nor the ancient Scriptures, of which it formed a part, have passed away. All passages which might be so

* 1 John iii. 16; Heb. xi.

construed are capable of clear definition and defence. The Lord's Sermon on the Mount has a double design, at once to correct the carnal notions of Paganism and Judaism, and to reveal the perfection of the primary and integral principles of the law. He does not enunciate a single truth, the root of which is not to be found in the Old Testament. He corrects the carnal maxims of Paganism, and the corrupt glosses of the Scribes, but not the primary and normal legislation of the law. The contrast is not between His own teaching and the doctrine of the law, but between His teaching and their teaching. Between the obscure legislation of the law and His own clearer legislation, there is a comparison, but no radical contrast. The Judaical form of the Decalogue contains and covers eternal principles, which merely need to be translated into modern phraseology. Our Lord's much-disputed utterance regarding the law and the prophets, refers to the revelation rather than to the dispensation of which it was the law.* He emphatically declares that the Old Testament will not lose one jot or tittle of its truth and authority till the consummation of all things. The Scriptures will not pass away till they be perfectly fulfilled in Christ, and in the age which He inaugurated. They were not wholly fulfilled in Christ Himself, when the moral law was magnified and the ceremonial accomplished; for the prophecies are being fulfilled in the history of the Christian Church from its commencement to its consummation. And, therefore,

* Matt. v. 17, 18.

although the ancient dispensation is fulfilled, and thereby annulled in Christ, still the revelation remains as binding as ever in respect to religious belief and moral duty.

[3.] The assertion, lately made with all the assurance of a positive discovery, that the Decalogue has formally passed away, is based upon the distinction made between the moral law and the Decalogue. Both are admitted to be moral, but the former is called natural moral, the latter moral positive or moral ceremonial. But the Decalogue, given to fallen man as a rule of life, is at once natural, moral, and positive. It is natural, as founded on the law of our nature, moral, as expressing our moral relations and obligations, and positive, as enjoined on us as the law of our life. It is well, also, to consider the goal to which this baseless and reckless speculation conducts. The dogma of a transient Decalogue in any form, except as a formal and binding constituent of the old Sinaitic Covenant, logically tends to sap the foundation of all moral and religious obligation. If the revealed moral law has passed away, then morality is ceremonial or positive, founded on the mere arbitrary will of God, and not upon the moral relations of Creator and creature, and consequently has become obsolete—conscience and religion are mere names—God and man are non-moral beings, and though man be conscious of his own existence, yet the moral personality of God, if not the existence of an Almighty Intelligence, or of an impersonal Power, cannot be demonstrated.

[4.] We conclude by urging the argument furnished by all clearly fulfilled prophecy in favour of the inspiration and authority of revelation. Accomplished prophecy of every kind and form demonstrates the unity of the Scriptures, and thereby the authority not only of the particular author of any prediction, but of the whole canon. If writers, born in different ages and countries, and often unknown to each other, could tell without collusion so concordant a tale, weave so unique and beautiful a web of truth, and utter so many clear and concurrent prophecies, the Scripture must be true from the beginning, from Moses to Malachi, and from Jesus to John, and holy men have spoken, being moved by the Holy Ghost.

We have presented throughout a few aspects of the unity of the Divine Word, the full glory of which is incomprehensible. When we look upon a grand landscape from a low level, through the mists of its mountains and the vapours of its sky, we cannot discern the unity in diversity of its heights and hollows, and the unique beauty of the scene. Now we know but in part, and prophecy in part, but when that which is perfect is come, that which is in part shall be done away. We shall be able to read from the high stand-point of heaven all the revelations of wisdom and love in each other's light, in the light of our own experience, and in the light of that glory, to which they lighted and led the way.

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ROMANS	iii.	11, 12,	Ps. xiv. 2, 3.
"	"	Ps. xiii.
"	iii.	13 fp,	Ps. v. 10.
"	iii.	13 lp,	Ps. cxl. 4.
"	"	Ps. cxxxix.
"	iii.	14,	Ps. x. 7.
"	"	...	...	...	Ps. ix. 28.
"	iii.	15, 17,	...	...	Isa. lix. 7; 8.
"	iii.	18,	...	...	Ps. xxxvi. 2.
"	"	...	...	...	Ps. xxxv.
"	iv.	3,	...	...	Gen. xv. 6.
"	iv.	7, 8,	...	...	Ps. xxxii. 1, 2.
"	"	...	...	...	Ps. xxxi.
"	iv.	17,	...	...	Gen. xvii. 5.
"	iv.	18,	...	...	Gen. xv. 5.
"	vii.	7,	...	...	Exod. xx. 17.
"	"	...	...	...	Deut. v. 21.
"	viii.	36,	...	...	Ps. xlv. 23.
"	"	...	...	...	Ps. xliii.
"	ix.	7,	...	...	Gen. xxi. 12.
"	ix.	9,	...	...	Gen. xviii. 10.
"	ix.	12,	...	...	Gen. xxv. 23.
"	ix.	13,	...	...	Mal. i. 2. 3.
"	ix.	15,	...	...	Exod. xxxiii. 19.
"	ix.	17,	...	...	Exod. ix. 16.
"	ix.	25,	...	...	Hos. ii. 25.
"	"	...	...	...	Hos. ii. 23.
"	ix.	26,	...	...	Hos. ii. 1.
"	"	...	...	...	Hos. i. 10.
"	ix.	27, 28,	...	...	Isa. x. 22, 23.
"	ix.	29,	...	...	Isa. i. 9.
"	ix.	33,	...	...	Isa. viii. 14.
"	"	...	...	...	Isa. xxviii. 16.
"	x.	5,	...	...	Lev. xviii. 5.
"	x.	6-8,	...	...	Deut. xxx. 12-14.
"	x.	11,	...	...	Isa. xxviii. 16.
"	x.	13,	...	...	Joel iii. 5.
"	"	...	...	...	Joel ii. 32.
"	x.	15,	...	...	Isa. lii. 7.
"	x.	16,	...	...	Isa. liii. 1.
"	x.	18,	...	...	Ps. xix. 5.

New Testament.

ROMANS	x.	18,	...	...	...	...
"	x.	19,	...	...	...	...
"	x	20, 21,	...	...	...	...
"	xi.	3,	...	...	...	...
"	xi.	4,	...	...	...	...
"	xi.	8,	...	...	...	...
"	"	
"	xi.	9, 10,	...	...	...	...
"	"	
"	xi.	26, 27,	...	...	...	...
"	xi.	27,	...	...	...	...
"	xi.	34,	...	...	...	...
"	xii.	19,	...	...	...	...
"	xii.	20,	...	...	...	...
"	xiii.	9 fp,	...	...	...	...
"	"	
"	xiii.	9 lp,	...	...	...	...
"	xiv.	11,	...	...	...	...
"	xv.	3,	...	...	...	...
"	"	
"	xv.	9,	...	...	...	...
"	"	
"	xv.	10,	...	...	...	...
"	xv.	11,	...	...	...	...
"	"	
"	xv.	12,
"	xv.	21,

1 CORINTHIANS	i.	19,
"	i.	31,
"	"	
"	ii.	9,
"	"	
"	ii.	16,
"	iii.	19,
"	iii.	20,
"	iii.	20,
"	vi.	16,
"	ix.	9,
"	x.	7,
"	x.	20,

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1 Kings	xix. 14.
1 Kings	xix. 18.
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Isa.	xxix. 10.
Ps.	lxix. 23, 24.
Ps.	lxviii.
Isa.	lix. 20, 21.
Isa.	xxvii. 9.
Isa.	xl. 13.
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Ps.	lxix. 10.
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Ps.	xviii. 50.
Ps.	xvii.
Deut.	xxxii. 43.
Ps.	cxvii. 1.
Ps.	cxvi.
Isa.	xi. 10.
Isa.	lii. 15.

Isa.	xxix. 14.
Jer.	ix. 23.
Jer.	ix. 24.
Isa.	lxiv. 3.
Isa.	lxiv. 4.
Isa.	xl. 13.
Job	v. 13.
Ps.	xciv. 11.
Ps.	xciii.
Gen.	ii. 24.
Deut.	xxv. 4.
Exod.	xxxii. 6.
Deut.	xxxii. 17.

New Testament.				Old Testament.
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"	x. 28,	Ps. xxxiii.
"	xiv. 21,	Isa. xxviii. 11, 12.
"	xv. 25,	Ps. cx. 1.
"	"	Ps. cix.
"	xv. 27,	Ps. viii. 7.
"	xv. 32,	Isa. xxii. 13.
"	xv. 45,	...	...	Gen. ii. 7.
"	xv. 54,	...	...	Isa. xxv. 8.
"	xv. 55,	...	...	Hos. xiii. 4.
2 CORINTHIANS	iv. 13,	...	...	Ps. cxvi. 10.
"	"	...	...	Ps. cxv. 1.
"	vi. 2,	...	...	Isa. xlix. 8.
"	vi. 16,	...	...	Lev. xxvi. 11, 12.
"	"	...	...	Ezek. xxxvii. 27.
"	vi. 17,	...	...	Isa. lii. 11, 12.
"	vi. 18,	...	...	2 Sam. vii. 8-14.
"	viii. 15,	...	...	Exod. xvi. 18.
"	ix. 7,	...	...	Prov. xxii. 9.
"	"	...	...	Prov. xxii. 8.
"	ix. 9,	...	...	Ps. cxii. 9.
"	"	...	...	Ps. cxl.
"	xiii. 1,	...	...	Deut. xix. 15.
GALATIANS	iii. 6,	...	...	Gen. xv. 6.
"	iii. 8,	...	...	Gen. xii. 3.
"	"	...	...	Gen. xviii. 18.
"	iii. 10,	...	...	Deut. xxvii. 26.
"	iii. 11,	...	...	Hab. ii. 4.
"	iii. 12,	...	...	Lev. xviii. 5.
"	iii. 13,	...	...	Deut. xxi. 23.
"	iii. 16,	...	...	Gen. xxii. 18.
"	iv. 27,	...	...	Isa. liv. 1.
"	iv. 30,	...	...	Gen. xxi. 10.
"	v. 14,	...	...	Lev. xix. 18.
EPHESIANS	iv. 8,	Ps. lxviii. 19.
"	"	Ps. lxvii.
"	v. 14,	Isa. lx. 1, 19, 20.
"	v. 31,	Gen. ii. 24.

New Testament.				Old Testament.			
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" "	Deut. v. 16.			
1 TIMOTHY v. 18 fp,	Deut. xxv. 4.			
" v. 18 lp,	Lev. xix. 13.			
" "	Deut. xxv. 14, 15.			
2 TIMOTHY ii. 19,	Numb. xvi. 5.			
HEBREWS i. 5 fp,	Ps. ii. 7.			
" i. 5 lp,	2 Sam. vii. 14.			
" i. 6,	Ps. xcvi. 7.			
" "	Ps. xcvi.			
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" i. 13,	Ps. cx. 1.			
" "	Ps. cix.			
" ii. 6-8,	Ps. viii. 5-7.			
" ii. 12,	Ps. xxii. 23.			
" "	Ps. xxi.			
" ii. 13 fp,	Isa. viii. 17.			
" ii. 13 lp,	Isa. viii. 18.			
" iii. 7-11,	Ps. xcv. 7-11.			
" "	Ps. xciv. 8-11.			
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" iv. 3,	Ps. xcv. 11.			
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" iv. 7,	Ps. xcv. 7, 8.			
" "	Ps. xciv. 8.			
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" v. 6,	Ps. cx. 4.			
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" "	Ps. cix.			

New Testament.					Old Testament.
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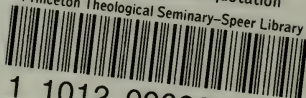




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